The True Functions of the Sunday School

ARTHUR FLAKE

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THE TRUE FUNCTIONS OF THE SUNDAY SCHOOL

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ARTHUR FLAKE

Secretary of the Department of Sunday School Administration
Sunday School Board of the Southern Baptist Convention

NASHVILLE, TENNESSEE
SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

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INTRODUCTION

The aim in producing this volume is threefold: First, to show the marvelous scope and reach of the work of the modern Sunday school; second, to show that each of the activities treated herein has an important place in the work of the Sunday school as now organized; third, to present clearly and positively practical methods for the accomplishment of each of these activities.

The desire and hope of the author is to crystallize in the thinking of pastors and churches a gripping knowledge of the fact that the Sunday school presents an unparalleled opportunity for the successful promotion of practically every phase of church activity as well as the utilization of every member of the church and congregation in useful service without detracting from the effectiveness of the Sunday school as a Bible teaching agency, or interfering, in the least degree, with the work of any other desirable and useful church agency.

It is not a new idea to regard the subjects discussed in this volume as logical parts or phases of Sunday school work. Quite a few churches are incorporating all of these activities in their programs with great effectiveness. However, in this study each of these phases is given a new emphasis, and is elevated to a place of major importance as a real and vital part of Sunday school endeavor. Also, each phase is given a new and vastly wider treatment than has been done heretofore.

FOREWORD

In a measure, as a result of the progress in Sunday school work during the last decade, our churches have reached a high state of organization and development, with a tendency toward expansion in many of their ministries. It is very opportune, therefore, that the place and scope of the Sunday school be redefined and some vagaries dissipated. The Sunday school has been a favored field, by some, in which to exploit pet schemes and theories foreign to its purpose. It has also been the victim of numerous misapplied terms or appellations. Its ministry has been grossly misunderstood and greatly circumscribed and limited. The remarkable progress the Sunday school is making with the attendant blessings to the churches and their constituency would therefore seem to demand an adequate definition and a correct appraisal of its real purpose and possibilities.

Southern Baptists are fortunate in having in their midst a man who possesses an accurate knowledge of the best methods of Sunday school organization and operation; one who has demonstrated through long years of successful experience the clearest and truest conception of the true functions of the Sunday school.

It is, therefore, exceedingly timely that Secretary Arthur Flake, whose very name on any book or piece of Sunday school literature is an assurance of authority in the Sunday school world, has produced and set forth in the following pages the clearest and highest conception of THE TRUE FUNCTIONS OF THE SUNDAY SCHOOL, which is the appropriate title this valuable volume carries. Out of his ripe and varied experience in organization and administration of Sunday school work, which has happily been recorded in several other greatly prized

volumes, this latest production would seem to be a fitting climax.

At a time when there is undoubtedly some overlapping of ministries in our churches, and a tendency with some to be somewhat critical of the Sunday school because of the failure of other agencies of our churches to function properly, this timely book will shed much light on many of the problems which are now confronting our pastors and superintendents.

In his accurate interpretation of the place and work of the Sunday school, the author makes a clear departure from the generally accepted meaning of what the Sunday school is. This book, in the last analysis, is a masterful appeal for Southern Baptist churches to break with past traditions, where necessary, make a careful restudy of the whole Sunday school situation, broaden their conception of the Sunday school, and use this powerful church agency, which is already set up in practically all the churches, for the promotion of the work in a mighty way.

WILLIAM P. PHILLIPS.

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CHAPTER I

THE SUNDAY SCHOOL DEFINED

Sunday schools in Baptist churches today "live and move and have their being" in the churches. They are in the churches, of the churches, and for the churches. This has not always been the case. In the beginning the Sunday school was a separate, independent body without any connection whatever with the churches. The churches were slow to see the need for Sunday schools, and for a long time hesitated to give them a place among the regular church activities. The Sunday school had to make a long, laborious and tiresome climb in order to secure its place as a church activity, and even now, in many churches, it is merely tolerated, and only in a few is it properly evaluated and allowed to function to its fullest capacity.

These conditions exist because the leaders do not have a correct understanding of the true functions of the Sunday school. Its place and work in the churches and its power and usefulness have not been understood and appreciated. Many have sought to define and set out the nature of the work of the Sunday school in a sentence. The place and power of the Sunday school are too great and its activities too varied and wide in their scope for this to be done successfully. These efforts have given rise to many false impressions concerning what the Sunday school is and what it should do, and in an endeavor to limit the Sunday school to these definitions, its work has been greatly hindered.

In this first chapter we shall set out the functions of the Sunday school in brief outline, and in the succeeding chapters we shall study these outlines in detail.

However, before doing this, we shall briefly mention some false impressions which are quite generally entertained concerning the place, power, and work of the Sunday school, which impressions must be corrected before the churches can utilize their Sunday schools to the best advantage.

I. Some Wrong Impressions About the Sunday School

1. *The Sunday School Regarded as an Independent Body.*

In times past, and even yet, hosts of good people thought of the Sunday school as an organization sufficient in and of itself.

In the thinking of some, all the Sunday schools of all denominations in the world are considered collectively as a great religious body. Such a conception of the Sunday school is entirely erroneous. Sunday schools have no organic connection or relation to each other, not even Sunday schools in Baptist churches. Sunday schools in Baptist churches are the agencies of the churches, each Sunday school being responsible to the church which created it and of which it is a part.

Recently, in one of our great churches the Sunday school "cabinet," composed of the officers and teachers, met and elected the officers and teachers of the Sunday school for the ensuing year. This procedure is entirely wrong. The Sunday school organization is not a deliberative body at all. Neither is the Sunday school in session a democratic body. Rightly, it cannot make motions, enact laws for its own government and elect its own officers and teachers. The church of which it is a part does this.

The above conception of the prerogatives of a Sunday school in a Baptist church is hurtful. Sunday schools obsessed with the idea of their own independence, without exception, do poor work and often are sources of discord in the churches.

2. *The Sunday School Regarded as a Part of a World-Wide System of Religious Education.*

The international inter-denominational Sunday school leaders of the world hold to the idea that Sunday schools are a part of a world-wide system of religious education. The great majority of the educators, both in secular and Christian schools and seminaries, including Baptists, hold to this idea. A fine spun theory of so-called religious education has been worked out, composed of three phases, namely: the Sunday school, the Daily Vacation Bible school, and the week-day school of religious education. We do not here raise a question as to the value of any of these as Bible teaching agencies, but we wish to affirm that there is no organic relationship existing between them and one is not dependent upon another for its success. We do say, however, that the Sunday school and Daily Vacation Bible school may be mutually helpful, although they are distinct church agencies for teaching the Bible.

3. *The Sunday School Called the "Teaching Service" of the Church.*

This definition is only partially correct. The Sunday school is much more than simply a "service," and if correctly organized and operated it may function effectively in a vastly wider field than that of teaching.

To call the Sunday school a teaching service is to greatly limit its power and usefulness. To be sure, when the Sunday school is in session on Sunday morning it is a "teaching service," as teaching the Bible is the main business of the Sunday school at that time. However, if the Sunday school is to accomplish the many, great and useful things of which it is capable, it must function, not only for an hour and a half as a service on Sunday morning, but also as an effective church agency throughout each of the fifty-two weeks of the year.

4. *The Sunday School Called the "Child of the Church."*

This definition is as erroneous as the three already mentioned. The figure wholly misrepresents the Sun-

day school. The Sunday school is not a child at all, and such a designation is wholly illogical and does the Sunday school a grave injustice. The Sunday school is a great church agency—a great Bible teaching agency. Its officers and teachers are church members. The pastor of the church is the chief officer and the chief teacher, and every member of the church should be numbered in the membership of the Sunday school. The officers of the Sunday school are accountable to the church, and should make reports to the church as the deacons, the trustees, the finance committee, or other committees do. It would be as logical to call the preaching service or the prayer meeting a child of the church as to designate the Sunday school in such way. The Sunday school is no more a child of the church than are these activities.

5. *The Sunday School Looked Upon as an "Auxiliary" or "Ally" of the Church.*

The terms auxiliary and ally carry the idea of separate and independent organizations, persons, or institutions associated by agreement as helpers in a cause, either subsidiary or coequal, according to the terms of the agreement. Of course, this is a woeful misconception of what a Sunday school is. A Sunday school is no more a church auxiliary or ally than is one's hand or foot an auxiliary or ally of his body. The Sunday school is a powerful means which a church may, and should, use in many and varied ways for the promulgation of the gospel of Christ to the ends of the earth.

6. *The Sunday School Conducted as a "Mass Meeting."*

The "good old-fashioned Sunday school," in which many of us were brought up, where the Sunday school met en masse with the superintendent occupying the center of the stage, had its good points, and multitudes of people have been blest in these schools. However, the day for that type of Sunday school has gone forever. Even in the remotest rural communities the Sunday schools of today are graded; the Graded Lessons are used

in the lower grades; the officers and teachers are being trained; and modern equipment with separate department rooms is rapidly supplanting the old one-room building. Today, we understand that the Sunday school exists for the purpose of meeting the spiritual needs of the pupils. The teacher is the key to the fountain of knowledge, and the instruction of the pupil in the truths of the Bible is regarded as the main thing in the Sunday school session. Likewise, the superintendent is chosen because of his ability as an executive rather than because he is a "good talker."

7. *The Sunday School Regarded as a Place Only for Women and Children.*

In the beginning Sunday schools were thought of altogether in connection with children as pupils, and women (occasionally, perhaps a good man) as teachers. This conception of the Sunday school is difficult to eradicate from the minds of many people even today. Many pastors do not consider the Sunday school a part of their work. Multitudes of whiskered men consider it beneath their dignity to get into a class on Sunday morning and study the Word of God. Even some professional Sunday school workers invariably use the feminine pronoun in speaking of the teachers and always refer to the pupils as "children." This conception of the Sunday school has hindered the progress of the work and greatly interfered with its efficiency.

The Sunday school organization provides a place of useful service for the best and most influential adults and the brightest and most vigorous young people in our churches. It also offers an unexcelled opportunity for men and women and young people as well as children to study the Word of God.

8. *Sunday School Work Not Considered "Church Work."*

This is perhaps the most common of all the mistaken ideas concerning the Sunday school. The Sunday school session Sunday morning is spoken of as the Sunday

school, and the preaching service which immediately follows the Sunday school session is spoken of as the "church service." These designations convey the idea that the preaching service is a church service, and that the Sunday school service is not a church service; that preaching is church work, and teaching the Bible in the Sunday school is not church work.

The minds of many people are so awry regarding this matter that they have actually limited the work of the churches to the Sunday morning and evening preaching services and the prayer meetings on Wednesday night, with perhaps an annual protracted meeting. To them Sunday school, B.Y.P.U., and W.M.U. are not church activities at all.

The Sunday school service of Bible teaching on Sunday morning is as much a church service as either the eleven o'clock preaching service or the mid-week prayer service.

9. *The Sunday School Regarded as an Educational Institution Similar to the Secular School.*

The agency or activity in Baptist churches that we call the Sunday school, though a real school, is not like other schools. Of all the mistaken ideas about the Sunday school, the one in which the Sunday school is regarded as an educational institution to be organized, standardized and operated like the secular school is perhaps the most misleading.

For example, to grade Sunday school pupils strictly on the scholarship basis, as is the case in the secular school, would eliminate from the membership fully ninety per cent of the Adult pupils, ninety per cent of the Young People, and at least fifty per cent of the Intermediates, thus leaving the Sunday school membership made up of children, a few high school boys and girls, college young people, and a small number of pious adults

Likewise, to apply the same scholarship test to Sunday school officers and teachers as is applied to secular school teachers would eliminate perhaps more than ninety per

cent of our most loyal, efficient and powerful Sunday school officers and teachers.

Again, it is claimed by the best Sunday school authorities that the highest test of a Sunday school teacher's work is the number of pupils he is able to lead to Christ and develop in the Christ life. It is readily seen that such a test applied to the work of the secular school teacher is illogical and finds no place in our thinking in connection with his work.

In all secular school work it is the survival of the fittest. Proficiency manifests itself in the ability to excel others. Contests in scholarships and athletics furnish worthy incentives, and special honors and awards go to those who are able to excel their fellows.

In the Sunday school all kinds of contests and rivalry are hurtful, and proficiency comes only through self-effacement and a ceaseless desire to make others better than ourselves.

II. The Sunday School Correctly Positionized

1. *The Officers and Teachers Elected by the Church.*

By virtue of his office as pastor of the church, the pastor is an officer in the Sunday school organization. The church should elect all the other officers and teachers in the Sunday school annually. This is done by the church electing a nominating committee composed of the pastor and, preferably, three other members of the church. This committee should nominate the superintendent at a regular business meeting of the church. The church may elect this nominee or someone else, according to its own judgment, for the office of superintendent. As soon as the superintendent is elected he should be added to the nominating committee, mentioned above, for the selection and nomination of all the other officers and teachers. Under no circumstances should the officers and teachers of the Sunday school elect their successors. This sort of procedure always results in a self-perpetuating organization and takes the control and direction of the Sunday school out of the hands of the church.

Nor should Sunday school classes be allowed to nominate and elect teachers or supply teachers. This applies alike to all grades from the Cradle Roll to the Adult department.

2. *The Sunday School Supported by the Church.*

(1) *Financial support.* The church should provide a meeting place for its Sunday school: auditoriums, department rooms, and classrooms for all the pupils. Likewise, it should purchase all supplies, literature, and working equipment such as maps, charts, etc. Furthermore, the church should finance the entire educational and social program of its Sunday school, and this should be mapped out by the pastor and the other executive officers and approved by the church.

(2) *Attendance.* Unless providentially hindered, every member of the church should belong to the Sunday school. This refers to the judges, colonels, captains, lawyers, doctors, farmers, professors—in fact to every member of the church. All of these can be a blessing to the Sunday school and the Sunday school can be a great blessing to each and every one of them. We are striving, praying and hoping the time will come speedily when all Southern Baptists shall recognize their obligation to be members of the Sunday school, and regularly support it with their presence.

3. *The Activities Defined and Governed by the Church.*

Certainly the church has a perfect right to say who shall serve as officers and teachers in its Sunday school. It should elect only men and women who will teach the Bible in its purity and uphold the doctrines of the church. It also has a right to define the functions and control the operations of the Sunday school. This is done through the two main Sunday school officials, the pastor and the superintendent, to whom the church intrusts the direction of the Sunday school. To these two men the successful operation of the Sunday school is committed, and they should also be held accountable if the Sunday school is a failure.

4. *A Monthly Written Report to the Church.*

The superintendent should submit a monthly written report of the work of the Sunday school to the church which should be commented upon by the pastor, the superintendent and others, adopted and spread upon the minutes of the church.

Thus far, we have endeavored to set out some false impressions generally prevailing regarding the Sunday school, and to make clear what it means for the Sunday school to be under church control. We will now undertake to set out in barest outline what we conceive to be some of the true functions of the Sunday school in addition to that of teaching the Bible.

III. The True Functions of the Sunday School

As we have just stated, the remaining part of this chapter is to be devoted to a brief outline of what a Sunday school may do effectively under the leadership of a wise pastor, and an intelligent, energetic superintendent. All other chapters in the study will be devoted to a discussion of these things in detail.

1. *The Sunday School Functioning as a Bible Teaching Agency.*

It should be understood by all that the main business of the Sunday school is to teach the Bible. However, there are many other things a Sunday school may do and should do, and, as indicated in the introduction, it is the purpose of this study to show what these valuable functions are, and how they may be best carried out.

The writer does not contend that the Sunday school is the only church agency or means for teaching the Scriptures. Certainly it is not. Much valuable teaching may be done through the pastor's pulpit ministrations, in the mid-week prayer meeting, in the W.M.U., and in the B.Y.P.U. However, the Sunday school is recognized as the church's chief Bible teaching agency. Likewise, teaching the Bible is preeminent and fundamental in the

work of the Sunday school. Because of this, it is often called "Bible School" and the "School of the Church."

The Sunday school must not be made a pack-horse, a burden-bearer, or a spring-board for other organizations or interests of the church. Nor must it be exploited by deacons and finance committees to put over the church's financial program to the detriment of its main purpose, the teaching of the Bible. Nor should its sessions be allowed to be used by anyone as a time in which to put over pet schemes, or to make announcements concerning matters wholly irrelevant to the work of the Sunday school. The pastor and superintendent must see to it that the Sunday school is being held to its main task, that of teaching the Bible.

2. *The Sunday School Functioning as an Informational Agency.*

The Sunday school may function as an informational agency without detracting from its work as a Bible teaching agency. In fact, the Sunday school may be used in a fine way for securing information that will make it far more effective as a Bible teaching agency.

The Sunday school organization may be used in securing the names of all the people in the community to whom the church should minister: those who are lost, the unaffiliated church member, the sick and destitute, and all who should regularly attend the Sunday school services. The very genius of the Sunday school organization fits it for doing this sort of work as no other organization or agency in the church can do.

3. *The Sunday School Functioning as an Outreaching Agency.*

Jesus said, "Go ye into all the world, and preach the gospel to every creature." He also said to begin this work in Jerusalem, which means our local community. Both by precept and example Jesus told us to go after lost people in the fields closest at hand. In his own home town, Capernaum, Jesus went after the people on the streets, in their homes, and by the seaside. Take this statement to

heart and ponder it prayerfully. Any church can be a great soul-winning, life-saving church if the pastor will lead his people out into the homes and places of business where lost people *are*. Jesus and the apostles had no comfortable church houses where they went by appointment to meet the people and preach. For hundreds of years after Jesus paid the penalty on the cross for our sins, rose from the dead and went home to heaven, there were no church houses. The method of reaching people was by personal visitation in the homes and places of business where the people *were*.

Get this picture. The average Baptist church today erects a comfortable meeting house, secures a pastor, organizes a Sunday school, B.Y.P.U., and W.M.U., announces a schedule for these meetings and the hours for the preaching of the gospel, and if the lost people in the community do not come at these hours, the churches, by their conduct, seem to disclaim further obligation for winning them to Christ. Certainly, church buildings and proper organizations and agencies are desirable, but in themselves they are only evidences of a half-hearted interest in winning the souls of lost people because few of the multitudes of lost people of their own volition find their way into these meeting houses. If any church, anywhere, ever utilizes to the brim its utmost power as a soul-winning church, and meets Christ's expectation as fishers of men, by winning the multitudes nearest at hand, its members must "go out into the highways and hedges and compel" the people to attend the services and come to Christ for salvation.

How wonderfully the Sunday school may function in this capacity if properly led and directed by the pastor!

4. *The Sunday School Functioning as an Employment Agency.*

In the matter of Kingdom economics there are two aspects of the question: the employment of human and material resources, and the conservation of these resources. Jesus gives a wonderfully graphic illustration of both of these in the manner in which he fed

the five thousand. He utilized the services of the disciples and the little lad with his lunch in securing food and in serving it to the multitudes. He also carefully instructed the disciples to gather up the twelve baskets full of fragments that there should not be any waste. He needed none of these. He could have provided everything needful for the feast out of nothing and he did not need that the fragments be gathered up, because, when he so chose, he could produce both loaves and fishes in abundance for every physical need.

In this miracle Jesus demonstrates the wisdom of using all the means at hand for the successful promotion of the enterprise. Just so, today there is a place of service in all our churches for every member. Likewise, there is a need and use for the services of each one. The great question confronting pastors and churches is, how may each and every one of these members, both old and young, great and small, learned and unlearned, be utilized for the glory of Christ? The modern Sunday school with a place in its organization for a great army of officers and teachers is the answer to the cry of pastors and churches for a place of service for every member in every church.

5. *The Sunday School Functioning in the Services of Worship.*

Certainly, there should be a spirit of true devotion and worship in all Sunday school meetings—the teachers' meetings, the opening and closing services of the Sunday school, the department sessions and the class sessions. However, no Sunday school should consider that it is fulfilling its highest mission unless the officers, teachers, and pupils above the Primary department attend regularly the preaching services of the day and especially the morning service of worship.

The author maintains that this is distinctively a part of Sunday school work, and the teachers, officers and pupils should have it drilled into them that the Sunday school session lasts from nine-thirty on Sunday morning until the preacher pronounces the benediction at twelve o'clock.

Do pastors who read this agree with the author? This devoutly wished-for consummation may be experienced when pastors lead their officers and teachers to realize the need of both teachers and pupils for the services of worship.

This will not be accomplished by finding fault, quarreling and complaining, because Sunday school pupils do not attend the preaching services; but in conferences with officers and teachers, by prayer and reasoning, the pastor can get his officers and teachers to link themselves up with him and together they can bring the entire Sunday school into the morning preaching service. Many preachers are doing this through their Sunday school organizations and there is no other method by which it has ever been done or can be done successfully.

6. *The Sunday School Functioning as a Church Financing Agency.*

The author submits that in successful church financing none but a Scriptural system should be used. It must be systematic, that is, weekly; proportionate, that is, according to ability. It should include every man, woman and child who attends any of the church services. This, of course, means that small givers as well as large givers must be enlisted to give of their means weekly. No other system is Scriptural and no other system will keep the church free from debt and supply the funds needed to prosecute the work vigorously. So far as the author's observation and experience go, there has only been one system of church financing yet discovered that absolutely accomplished the above results. This system is the Unified Budget operated through the Sunday school. It is a simple method of church financing and may be utilized in any church from the smallest to the greatest.

7. *The Sunday School Functioning as a Soul-Winning Agency.*

How may the pastor at all times have contact with large numbers of lost people? The answer to this question is simple. By working through his Sunday school

organization. Through this agency he may discover every lost man, woman and child within the confines of his church's territory. He can know each one, where he lives, his approximate age, his occupation, and everything else needful that would serve as a point of contact for reaching him. In the Sunday school organization, the pastor has a soul-winning band, a veritable army of Spirit-filled men and women consecrated to the task of winning to Christ those in the Sunday school who are strangers to grace.

The pastor may utilize his Sunday school organization to go after each of these and bring them into the Sunday school and preaching services, thus putting them under the influence of the gospel message Sunday after Sunday. He may also utilize this consecrated band of workers in going into the homes of these lost ones to pray and speak a personal word with each about his soul's eternal interest. Does it not seem incredible that any pastor anywhere would neglect to utilize his Sunday school organization as a great soul-winning activity?

8. *The Sunday School Functioning as a Means of Developing and Maintaining the Church's Social Life.*

The church is a family—the family of God. The members are brothers and sisters. The family meets statedly for preaching, teaching, praying and training. There is a certain amount of social contact among the members of the family at all these gatherings. However, the churches should have regular distinctive social gatherings of a nature that would appeal to all. The Sunday school organization can function naturally and easily in providing for these.

Why should not the church at a regular business meeting vote to intrust the leadership of its social activities to the Sunday school and instruct the superintendent of the Sunday school to make plans for the social life of the church for the entire year?

There should be perhaps two general church socials, one in the spring and another in the fall. A quarterly social for each of the departments of the Sunday school

is necessary, and in addition to these there should be many class socials. This important phase of the church's life can easily be done through the Sunday school, as the Sunday school touches the people of all ages in the church and in the community as well. The social program of the church under the direction of the Sunday school should in no wise disregard the social program of the W.M.U., B.Y.P.U., and other organizations of the church. In order to take care of the social life of the church through its Sunday school organization, doubtless a suitable member of the church should be chosen to have charge of this phase of the work, always co-operating with the superintendent. This individual may be one of the associate superintendents.

9. *The Sunday School Functioning as a Church Missionary Agency.*

For the purpose of developing the missionary spirit in Baptist churches, the author believes that objectively it is best to deal with the situation as a whole as set out in the Co-operative Program, and that our people should be led to give of their means in a Scriptural way to the whole program. The people should be taught that all preaching and teaching of the Bible is missionary work whether in the church's local field, in the state, in the homeland beyond our state borders, or in foreign lands. Certainly Jesus meant nothing else when he said, "Go ye into all the world and preach the gospel to every creature."

The Sunday school affords us an ideal opportunity for doing this. Here we have an enormous body congregated for the purpose of studying, and whensoever we will we can give the membership of the Sunday school instruction concerning the thing that is nearest and dearest to the heart of our Saviour. The Sunday school deals more largely than any other church agency with childhood and youth as well as having in its membership large bodies of adults. Furthermore, the Sunday school has in its teaching force the most intelligent and consecrated men and women in the entire church. The situation is

inviting and the opportunity for teaching missions in the Sunday school, or using the Sunday school organization as a missionary agency, is unexcelled.

10. *The Sunday School Functioning as a Means Through Which to Create and Maintain Denominational Loyalty.*

Southern Baptist Sunday school work is denominationalized and presents to Southern Baptists an ideal opportunity through which to develop a sense of loyalty to their denominational enterprises. Perhaps this is truer with reference to Southern Baptists than any other denomination on earth except the Episcopalians and the Catholics. This state of affairs was brought about not with any degree of narrowness but for the purpose of making Baptist work efficient. In no other way can Southern Baptists thrive except by attending to their own affairs. Southern Baptists have their own Sunday School Board, their own lesson committee and their own lesson writers. They have created their own distinctive methods of Sunday school promotion. They have written practically all their teacher training books, their church administration books, their B.Y.P.U. books, their Daily Vacation Bible School books, and their Sunday school administration books. Southern Baptists are distinctive in their doctrinal beliefs. They are equally distinctive in the methods they employ for the promotion of their Sunday school work.

CHAPTER II

THE SUNDAY SCHOOL FUNCTIONING AS A CHURCH TEACHING AGENCY

The time is at hand when pastors and Sunday school leaders generally are ready to make a close re-study of the entire Sunday school situation. And when they are convinced that the simple, practical methods of Sunday school administration which are now being offered to Southern Baptists will cause their Sunday schools to function as real Bible teaching agencies, they will be ready to adopt them. Many of them have already done this.

We submit that the methods of Sunday school administration now being projected for use in Southern Baptist Sunday schools, if adopted and used intelligently and vigorously by our churches, will result not only in bringing into Baptist Sunday schools a vast army of waiting people just outside the doors of Baptist churches in city, town, and rural communities alike, but will result in every one of these Sunday schools being powerful church agencies for teaching the Word of God.

In all school work the pupil is the deciding factor. This holds in the Sunday school as well as in the secular school. While the Sunday school offers a place of unequaled opportunity for service where multitudes of church members may serve as officers and teachers, at the same time the Sunday school is organized and operated for the benefit of the pupils. The building in which the school meets should be erected and adjusted to meet the needs of the pupils. The lessons are made for them. The programs are arranged and given for their joy and edification. The Sunday school belongs to the pupils and not to the officers and teachers as some seem to think.

Sometimes a Sunday school superintendent is heard to speak of the Sunday school as "my school." He has it wrong. The officers and teachers belong to the Sunday school, and as servants of the church working in the Sunday school, it is their privilege and duty so to give of their time, talents, and their all, that the Sunday school shall function effectually as a real Bible teaching school. Let us study some of the ways in which this may be done.

I. The Pupils Must Be Ministered to Individually

Each pupil must receive personal attention though there are ten thousand in the Sunday school. Not one may be lost in the crowd. In the last analysis each Sunday school will have to stand the test at this point.

Let us see some of the things that each and every pupil in the Sunday school must do in bringing about his individual development and growth, all of which are simple and easy under the guidance of a good teacher.

1. *Attend Regularly and Promptly.*

An irregular, tardy Sunday school pupil is better than no pupil at all, but if he is to get the best things the Sunday school has in store for him, he must attend every service of the Sunday school and attend on time. Irregularity and tardiness on the part of any Sunday school pupil should be a challenge to the teacher and the class to lay themselves out in behalf of the pupil to correct these grievous faults. A heart-to-heart talk with the occasional and tardy pupil will often cause him to mend his ways. The assignment of some phase of class activity such as going after other irregular pupils is an excellent way of helping him. Finding fault and dropping names are both fatal. If a pupil attends once a month and always arrives during the lesson, it is better to have him then than not at all. There is always a chance for improvement. Sunday school officers and teachers should shoulder their responsibility at this point, and never grow negligent or slacken their effort to have every pupil in his place on time at every session.

2. *Study the Lesson.*

This discussion is dealing with pupils of all grades and capacities, and when we say that all pupils can and should be led to do a reasonable amount of lesson study, we make no reservation or exception. Another thing, teachers and officers should not be so tender-toed that they are afraid to require lesson study of pupils, even of the most backward adults. With equal emphasis we also say that no pupil of any grade will ever learn much of the contents of the Bible if he does not study it for himself.

(1) *The pupils must exercise individual effort to learn.* Sunday school pupils are not receptacles into which teachers may pour Bible truths for thirty minutes on Sunday morning expecting them to be "full of the Scriptures," and as a result be good and useful all the week. It doesn't work that way. If Sunday school pupils are ever to know much about the Word of God and grow in grace and spiritual power, it must be done through personal effort and Bible study.

(2) *The teacher should require pupils to study.* The teacher's part is all-important here. He should know his pupils individually, the traits and capacity of each, just what they are capable of doing and just the methods to be employed in securing their co-operation in lesson study. Another thing, teachers should not be timorous and afraid to require lesson study on the part of each and all. Careful and prayerful planning of the lesson with each pupil in mind; prompt and definite assignments for home study and a wise guidance in the lesson recitation so that each pupil will participate is certain to get desirable results.

(3) *Small and medium sized classes essential.* This leads us to say in this connection that large Sunday school classes of adults and young people with attractive orators as teachers, even at their best, will never function effectively in teaching the Bible. Until these large classes of young people and adults are broken up into small groups of fifteen to twenty-five young people and twenty-five to fifty adults, there will never be a great

deal of Bible knowledge gained by the rank and file of pupils of the Young People and Adult departments.

Making lesson study requirements of pupils will not drive them away. In fact, a real Bible-studying, Bible-teaching Sunday school will draw people of all classes and ages.

3. *Bring and Use His Bible.*

It is time to get down to business and stop quibbling over the important matter of bringing and using Bibles. We have a Bible school and the majority of the members are Christians. They say they love and believe the Bible, and yet we find classes of grown men and women, as well as young people, ably abetted by teachers and officers, using every subterfuge possible to keep from bringing their Bibles to the Sunday school. We also find pastors, superintendents and teachers giving them comfort by agreeing that they ought to be excused from bringing the Word of God to the house of God. This is a shameful situation and a change in attitude is needed immediately.

If officers and teachers will bring their Bibles to Sunday school, encourage the pupils to do the same and plan for the pupils to use them in the lesson recitation, soon the last pupil from the Junior department to the Adult department—every man, woman and child—can be induced to bring and use his Bible.

Chief responsibility at this point rests upon the teacher, for certainly a pupil cannot use his Bible in class recitation unless the teacher makes it possible for him to do so. With all emphasis, we say that no Sunday school will ever function properly as a real Bible teaching school until each and every pupil owns a Bible, brings it to the Sunday school and is led by the teacher to use it in class recitation. One of the richest contributions a Sunday school teacher can make to the lives of his pupils is to put the Bibles in their hands and train them in using them.

4. *Take Part in the Programs and Class Work.*

Each and every Sunday school pupil should be led to participate in the department and school programs as well as all work of the class.

(1) *Opening service of worship.* Each pupil should have a song book and be encouraged by teachers and class officers to sing. He should have his Bible and frequently be called upon to read in concert with the class and engage with the school in the responsive reading of the lesson. The lesson text should always be read whether in department or undepartmentized Sunday schools, and in addition to the lesson text, frequently one or more brief passages bearing on the lesson of the day. This will encourage Bible reading and lesson study. The habit of reading the lesson in the department and general session Sunday morning is always helpful. It puts the Bible at the center, and nothing should be allowed to crowd out the public reading of the Scripture in the Sunday school.

(2) *Gathering reports.* Here the teacher and class president have a fine opportunity for helping the pupils. Pupils should make up their own class reports, even Junior pupils under the guidance of the teacher and class president. This helps them to appreciate the valuable things contained in the Six Point Record System and to find out what each point means. The correct use of the Six Point Record System in making up his record at every session of the school will prove a useful factor in the development of the pupils individually.

(3) *Lesson period.* During the lesson period the teacher should give each pupil an opportunity for self-expression. The knowledge that one gives out aids in his development, not that which he keeps to himself. The teacher must literally "hear" the lesson if he does much teaching. Hearing pupils recite is a far more effective method of teaching than telling the lesson to the pupils. Teachers may plan for their pupils to read the lesson text, Scriptures bearing on the lesson, recite from memory brief Scripture quotations, tell an appropriate Bible

story, give from memory other illustrations, read a brief paper and in many ways take an active part in the lesson recitation. The Sunday school teacher will always have to plan far ahead in order to have his pupils participate intelligently in the lesson period.

5. *Make Regular Contributions to the Church.*

If Sunday school pupils are to be developed individually and helped in their spiritual lives, each and every one should make regular offerings to the support of the church's world-wide program. One of the finest spiritual exercises that one may enjoy is the act of contributing of his means to the support of the gospel. No pupil should be allowed to neglect this, and no Sunday school teacher has done his whole duty toward the spiritual development of his pupils until he has secured their participation in the church's budget.

The teacher is nearer to the pupil than any other worker in the church, and by using his influence in a legitimate way in getting each and every pupil in the class to subscribe to the church budget and contribute weekly of his means to the support of the gospel, he will help the pupil in a great way in his spiritual development.

6. *Attend the Services of Worship Regularly.*

Someone will ask, Is attendance upon the preaching service Sunday school work? What has this to do with teaching the Bible in the Sunday school? Most assuredly it is Sunday school work of the highest order. What is the Sunday school objective? It is the development of every pupil in the Sunday school to the highest spiritual plane. Both the teaching of the Bible at the Sunday school hour and the preaching of the gospel immediately following are essential. The two are complementary, they are inter-dependent, each helping the other and each reinforcing the other. The teaching of the Word and the preaching of the Word go hand in hand.

Sunday school teachers are warned against neglecting for one moment putting their whole influence back of the preaching service if they desire to make their Sun-

day school function at its highest in developing the lives of their pupils.

Next let us consider some of the chief characteristics of a Sunday school which will enable it to function effectually in teaching the Bible and developing all the pupils individually along the lines we have just been studying.

II. Characteristics of a Real Bible Teaching Sunday School

1. *Properly Graded.*

When is a Sunday school properly graded? The answer is, when it is divided into groups in such a way as to minister equally to the spiritual needs of all the pupils. Another question arises, what basis then should be used in grading a Sunday school? In seeking for an answer to this, one thing is clear. If all the pupils are to be treated fairly and impartially, a single basis of grading must be observed.

In all secular school work only one basis for grading pupils is observed: viz., the scholastic standing of each pupil based on a prescribed course of study. A double basis or standard for grading pupils is not tolerated anywhere or for any cause. All pupils are treated alike. It is equally important and just that all pupils in the Sunday school should be graded on a basis which applies to all pupils alike in all the departments and classes.

Now when we consider that the spiritual needs of all the pupils are to be met and that a single basis for grading all the pupils must be observed, it becomes clear that the only true basis for grading a Sunday school is the age basis.

In some quarters the minds of Sunday school leaders are confused at this point. They have no fixed basis for grading a Sunday school. One basis is recommended for pupils highly favored intellectually and another basis for those of social affinities. One basis is used for grading high school boys and girls and college young people while another basis is used for grading adults and those not in the secular schools. All experience and observa-

tion teach that Sunday schools which try to follow different bases for grading are in a "hodge-podge," mixed pickle condition. They are not graded at all.

Again we affirm that the age basis is the only true basis for grading Sunday school pupils, and attempts to grade Sunday schools on any other basis, or other bases, always produce confusion. The following incident seems appropriate just here in closing this discussion:

Visitor: "How old are you, little boy?"

Modern Child (reflectively wiping his spectacles): "The latest survey available shows my psychological age to be 12, my moral age 4, my anatomical age 7, and my physiological age 6. I suppose, however, that you refer to my chronological age, which is 8. That is so old-fashioned that I seldom think of it any more."

2. *Thoroughly Organized.*

Every Sunday school, no matter where located, can and should be kept in a first-class state of organization. That is, there should be the necessary number of officers and a sufficient number of teachers in the organization to take care of the work adequately. This holds good in rural Sunday schools as well as in city Sunday schools. As to how many officers and teachers are needed in a Sunday school, the possibilities for the membership of the school would determine. One school may need five officers and seven teachers, another school may need fifty officers and a hundred teachers. No matter how many officers and teachers the school needs, the organization should be maintained to its fullest capacity.

How often do we see a rural or village Sunday school with a superintendent, a secretary-treasurer, and four or five teachers when it should have a full corps of general officers and a dozen or more teachers. Often the superintendent is not only directing the school, but is leading the music and is also teaching a class; the secretary is acting as treasurer and as pianist, and is also teaching a class. Likewise, a teacher is combining in his class a sufficient number of pupils of different ages for several classes. The leaders should open their eyes, select and

elect a full corps of officers and a sufficient number of teachers to take care of the situation, and train them for their duties.

How often do we see a Sunday school, susceptible of full departmentization, having two or three general officers who are also serving as department officers, and practically all the department officers serving as teachers. Likewise, do we find classes without teachers, for months at a time, and even a year, combined with other classes Sunday after Sunday; as a result pupils all up and down the line gradually drop out of the school for lack of proper organization. Sunday schools in which the above conditions exist are not the exception at all. There are many such schools. They cannot be good schools, functioning properly as Bible teaching agencies, giving every pupil in the Sunday school the things that he needs for his spiritual development. The conditions described above are not a necessity anywhere. They simply exist because pastors, superintendents and other leaders do not study their business and put into their Sunday school organizations the energy and business sense necessary to maintain a thorough Sunday school organization.

3. *Well Conducted.*

It is told that on one occasion, a traveling man, checking out of a hotel, paid his bill to the wife of the owner and said to her, "Madam, you have here an automatic hotel." The lady made her best bow and thanked the gentleman profusely for what she considered a great compliment to the hotel. She reported the incident to her husband, who was not sure that the traveling man meant it as a compliment at all. To settle the question, they looked up the word automatic in the dictionary and found that it meant "self-moving," that is, "a thing that runs itself."

As one goes into Sunday schools here and there, he is impressed with the idea that many of them are automatic. They have no conductor, no regulator, no guide, no superintendent. Everybody is a law unto himself and

does as he pleases, or else the Sunday school is run in favor of a few outstanding teachers in the interest of a few favorite pupils. However, usually it goes without chart or compass. There is no objective. There is no schedule—no time to begin, and no time to stop. The officers are afraid to make requirements of people. The record system is operated in a half-hearted way because some prominent people object to it. The officers never do anything because they are hesitant and afraid. All their efforts of progress come to naught because they have no determination and energy back of their project. Before taking any advance step they want to know what everybody will think of it, and whether it will please everybody. As a consequence, they never do anything. They need to understand the meaning of Ecclesiastes 11: 4: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

For a Sunday school to function properly as a Bible teaching agency and give to each member his portion of meat in due season, it must be well conducted. The superintendent must direct things with intelligence and kindness and gentleness but with the utmost firmness. He must be a thinker, and a doer, and "have a head of his own without being a mule."

4. *Attractive Programs.*

All Sunday schools whether they meet in one-room buildings with all ages of pupils present under the direction of a general superintendent, or whether they are thoroughly departmentized with each department meeting to itself under the direction of a department superintendent, can have helpful, pleasing programs at every service. We will go a step further and say it is practically impossible for a Sunday school even to approximate its highest efficiency in the teaching of the Word of God, no matter who the teachers are, if those in charge of the platform work do not make the services of devotion attractive.

Program-making is a science which may be mastered by almost anyone who will give it the proper amount

of time and study. Personality and platform ability play a large part in presenting a program attractively; at the same time, the skill needed to build a good program and the ability to present it attractively may be acquired by constant study and practice.

A good program sets the stage for teaching the lesson and prepares both pupils and teachers in heart and mind for the lesson recitation. A good program, charmingly rendered, is a mighty factor in making the Sunday school an effective agency in teaching the Bible to all the pupils.

5. *A Good Weekly Teachers' Meeting.*

Certainly no Sunday school can ever achieve its best as a real Bible teaching school unless it maintains a good weekly teachers' meeting. A monthly workers' conference is no substitute for a weekly teachers' meeting. The purpose of the two is different, and the effect they have upon the Sunday school in securing better Bible teaching is entirely different. One is for business mainly, the other has lesson preparation and methods of teaching as its main features. It also has a place on the program for business and social contacts. A weekly teachers' meeting is an absolute necessity in securing the highest quality of work from all the teachers in any Sunday school.

Why do not all Sunday schools have weekly teachers' meetings? At least three things stand in the way: first, lack of an appreciation for what a real weekly teachers' meeting is and what it will do for the Sunday school; second, the officers and teachers are not willing to put into a teachers' meeting the energy, time and study necessary to make it go; third, it costs money to maintain properly a good weekly teachers' meeting, and the average "Board of Deacons" and finance committee, not knowing the value of such a meeting to the work, quibble over the expenditure of the necessary funds to make the meeting a success and oppose provision for maintaining it.

Notwithstanding all this, whenever the pastor and superintendent make up their minds that they need a weekly teachers' meeting and determine to have one, they can always bring the church to support a worthwhile teachers' meeting. Likewise, the teachers and officers can be induced to attend when the meeting is put on the right basis and made attractive.

Without a good weekly teachers' meeting, it is impossible for a Sunday school to function properly as a Bible teaching agency, giving to each and every pupil what he needs of the Word of God.

6. *Workers in Constant Training.*

Every church should have a well-defined plan and program for the training of its Sunday school workers. This program should be planned and run continuously all through every year. It requires consecrated, intelligent, informed, trained men and women to make a good Sunday school. Every church can have these, no matter where the church is located, if it will get at the task in dead earnest. These trained officers and teachers are to be developed out of the raw material of which there is an abundant supply in each and every church.

It makes one faint at heart to hear pastors and superintendents bewailing their excuses because they have no trained workers. One says, "Our people are a working class of people and haven't the ability or the time to take the necessary training for teachers and officers." Another says, "I'm pastor of a country church and our people are not well enough educated to take the training." Another says, "Our church is composed of factory people. There are not half a dozen college graduates in the church. Therefore, they cannot be trained and developed into good Sunday school teachers and officers." Still another says, "Our people are so worldly and bent on business pursuits and social affairs to such an extent that we cannot get them to take the training."

What is needed is a new attitude on the part of these leaders and a mastery of the plans of Southern Baptists

for training their Sunday school officers and teachers. See chapter IX, this study.

All these objections seem formidable. However, they are for the most part imaginary, and every one of them can be overcome in the "strength of the Lord and in the power of his might," and each and every Sunday school can be made to function as a great Bible teaching agency.

6. *A Good System of Sunday School Records.*

We frankly say that if any Sunday school anywhere will have its officers and teachers thoroughly master the Six Point Record System and put it in and operate it as recommended, it will do more to raise the grade of teaching done by the teachers and do more to secure from the pupils active co-operation in all of the affairs in the school than almost any other agency we can think about.

The Six Point Record System stands each pupil out to himself and tells the teachers and officers what that pupil does week after week and month after month. We submit that this information is essential if the teacher is ever to minister properly to the needs of each of his pupils. It serves as a thermometer to give the true conditions of the standing of each pupil in his relation to the six important things incorporated in this system, and is a powerful instrument aiding the teacher in the accomplishment of his task in teaching the Word of God.

Sunday school officers and teachers are working in the dark if they do not know what their pupils are doing in relation to the things contained in the Sunday School Board's Six Point Record System, and they cannot know unless the Sunday school is operating the system intelligently.

Having discussed the particular things the Sunday school pupil should do and the kind of a school to which he should belong, if he is to receive the kind of teaching and training essential to his spiritual growth, we shall now discuss, in the briefest way, some fundamental things which must maintain in a teacher's life if he is to be a

Sunday school teacher who really teaches the Bible and draws from the pupils those things which are essential to their development. Let us see what these things are:

III. The Teacher Must Be a Real Bible Teacher

1. *Deeply Conscious of the Sacredness of His Work.*

The Sunday school teacher's task is a sacred one. It is a holy task. He is a real ambassador of the Lord Jesus, standing in Christ's stead, and praying men to become reconciled to God. Every winning Sunday school teacher must have something of this conception of his work or else he can never teach the Bible and claim the lives of his pupils for Christ as he should.

The Sunday school teacher should, in a large measure, be able to enter into the spirit of Apostle Paul and say, "Woe is me if I fail to do my best with this Sunday school class—woe is me if I measure not up to Christ's expectations of me in this opportunity—woe is me if I fail to be a Sunday school teacher who teaches."

The teacher who ministers to the individual needs of his pupils and makes good as a Bible teacher cannot approach his task lightly. He cannot regard as matters of convenience his constant, active interest in absent pupils, his constant preparation for his work, his regular, prompt attendance upon the sessions of the school and his regular attendance at the Weekly Teachers' Meeting. All these and other vital matters must have a place of preferment and his Sunday school class must come first in the arrangement of his plans. The work of teaching a Sunday school class is serious business and calls for the best in every one who undertakes it.

2. *Love for People.*

The only way we can possibly understand what it means to love people truly is to study Christ's attitude and conduct toward people. He visited them in their homes; he talked with them by the wayside; he mingled with the throngs and touched elbows with them in their everyday life; he preached to them and taught them at

every opportunity; he fed the hungry multitudes; he made well the sick and healed the crippled; he mingled his tears with those who suffered; he was willing to spend and be spent for the unfortunate; he wept over the lost; he forgave the sins of the erring; he was patient at all times; Christ loved people.

If Sunday school teachers are ever to attain the highest success in their work; if they are ever to realize the greatest and fullest joys which await them, they must love people like Christ loved them. At least their love for people must be akin to the love of Christ. How we do miss the joys that should be ours and fail to measure up to our Christ-given opportunities and exalted privileges as Sunday school teachers and Christian workers because we fail to let Christ manifest through us his love to those who need him. In the Scriptures we are enjoined to "keep ourselves in the love of God." This the Sunday school teacher may do by seeking at all times the well-being of his pupils in loving, unselfish service.

3. *A Student.*

One often hears these questions: How much time do you think a Sunday school teacher should give each week to the study of the lesson? How much time to special preparation, studying books on the Bible, methods of organization, methods of teaching and other study courses in preparing himself for his work? Of course, there can be no rule governing this matter. Love does not work by rules. Suffice it to say that Sunday school teachers must study regularly, constantly and always. Jesus commanded us to "pray without ceasing." Just so, Sunday school teachers who win and develop their pupils spiritually as they should must study without ceasing.

Sunday school teachers are busy men and women. All of them have business, social, and home obligations devolving upon them which they must meet. However, they must set aside some time every day to study if they are to minister properly to the spiritual needs of their pupils. It is not the province of this brief word about

the Sunday school teacher to tell what he should study or to catalog a list of subjects and books. These are on every hand and may be secured by teachers everywhere. See chapter VI of this study.

We now come to the last point in this discussion of how a Sunday school may function at its best as a church teaching agency and minister in the highest degree to the pupils individually.

IV. The Officers Must Understand Their Work and Do it

This means for one thing that Sunday school officers must shoulder major responsibility for the successful teaching of the Bible in the Sunday school. No longer can they hide behind the claim made by misinformed Sunday school workers that trained teachers is the supreme need of the Sunday school. For twenty-five years and more this misleading claim has been sounded up and down the land everywhere until the administrative officers of the Sunday school really believe it, and it is difficult to get them to understand that responsibility for good teaching in the Sunday school rests, first of all upon them and that it is imperative that they should train themselves for their duties.

It has been truly said that "only trained soldiers are able to win hard battles." At the same time an army of perfectly trained soldiers becomes impotent under the leadership of incompetent, untrained officers.

The same principle applies in the business world. The success of any business enterprise depends not primarily upon having trained employes but upon the efficiency of the management.

Likewise, the success of a Sunday school as a powerful Bible teaching agency does not depend primarily upon the school having trained teachers but upon the efficiency of the executive officers.

Of course, it requires trained soldiers to win battles, but it takes trained officers to lead a trained army to success. Of course, intelligent, courteous employes are

essential to the success of every great business enterprise, but it requires an intelligent, vigorous management to develop and govern skilled employes. Of course trained Sunday school teachers are necessary to the successful teaching of the Bible, but it requires consecrated, energetic, informed Sunday school officers to utilize and lead them if their services are to count for the most in the Sunday school.

Does this claim in any way weaken the emphasis that should be placed upon the importance of trained Bible teachers in the Sunday school? Not in the least. However, it does place responsibility for good teaching in the Sunday school where it belongs and where it should have been placed all these years—upon the officers first.

Sunday school teachers are far more dependent upon the manner in which the officers conduct the Sunday school than they realize. A corps of lifeless, uninformed Sunday school officers can handicap, embarrass and cripple the work of fifty good Sunday school teachers. A self-opinionated, indifferent Sunday school superintendent has the same effect on a Sunday school organization that a log, which has fallen across the highway, has upon the automobile traffic. The Sunday school cannot make progress on account of his dead body. It can neither go over him nor around him.

When the administrative officers of the Sunday school —the pastor, superintendent, associate superintendents, secretary, department superintendents and their associates—master their work and attend to their duties as they should, the Sunday school will soon have the right kind of teachers, each trained for his particular task; soon the Sunday school will incorporate in its construction and operation all the fundamental characteristics of a real Bible teaching Sunday school mentioned in the preceding pages of this study; soon will Sunday schools everywhere be able to minister to the spiritual needs of all the pupils individually. Then, and not until then, will Sunday schools function in the highest degree as Bible teaching agencies.

CHAPTER III

THE SUNDAY SCHOOL FUNCTIONING AS AN EMPLOYMENT AGENCY

Pastors are generally agreed that one of the outstanding needs of the churches today is to keep all the members constantly busy at worthwhile tasks.

I. God Intends That Every One of His Children Shall Be Busy

1. *All Christians Should Be Workers.*

Certainly, little argument is needed to convince one that every child of God should be busy every day about his Father's business. Jesus set an example to his followers to do this by living an intensely busy life. The apostles and early followers of Jesus threw themselves into the channels of service with unstinted zeal and burning fervor. The Scriptures abound in urgent appeals to God's children to get busy and keep busy about his work. In fact, the entire New Testament is filled with passages containing admonitions of this kind. Also, the Scriptures in many places characterize Christians as "workmen" and "laborers," and certainly if the followers of Jesus are to fulfill their mission in carrying forward the work that Jesus began, they must be busy every day.

For example, 1 Corinthians 3: 9, first part, the disciples of Christ are called "God's *fellow-workers.*" James 1: 22-24, they are enjoined to be "*doers*" of the Word and not hearers only. In 2 Timothy 2: 15, they are admonished to "give diligence to present thyself approved unto God, a *workman* that needeth not to be ashamed."

There is no need to further multiply Scripture quotations to convince one that every child of God is saved

to serve. And furthermore, that service is a badge or one of the fruits bearing testimony to the fact that one has been saved.

There is a veritable army of unemployed servants of God, holding membership in our churches, who need to be put to work. They have talent; they have ability and in the heart of everyone there is a God-given desire to do service for Christ. The difficulty is they do not know what to do. They need someone to assign them suitable tasks and guide and encourage them in doing the work. The present situation is clearly set out in the first part of the twentieth chapter of Matthew in the parable of the laborers in the vineyard. If these unemployed servants of God were approached today with the question, "Why stand ye here all the day idle?" from the innermost part of their souls, they would answer, "No man hath hired us, we do not know what to do."

As one gazes upon the great army of unemployed church members in practically all the churches, he might be led to believe that there is either nothing for them to do or they have not been saved. But neither of these is true. Perhaps there are people in all churches who have been mistaken about their conversion, but the number is negligible as compared with the great multitude of true believers in Christ. The fact is, when people are converted, they are babes in Christ. They do not know what to do and their greatest need is for somebody to provide for them tasks which they can do, and to help and encourage them until they get a good start along the pathway of service. Neither are Christians idle because there is not work for all to do. The need is for somebody to bring the work and the workers together.

2. *Plenty of Work to be Done.*

There is plenty of work to do; in fact, more than we shall ever be able to do. On every hand there is sin, sickness, sorrow, ignorance, discouragement, weakness, hopelessness, death! The fields are white! White!! White!!! The crying need is for every child of God to be enlisted in unselfish, definite service doing the things

that Christ did when he was on earth and which he enjoined upon us to do. The burning question of the hour is, how may pastors and churches utilize effectively the great host of idle members in all the churches in meeting the needs that are so apparent all around us?

Every idle Christian is a liability on the pastor's hands and is an added burden on the pastor's heart. Something must be done to remedy this deplorable situation and convert every one of these idle church members into useful workers for Christ. The question arises, how may this be done? Where may worthy, suitable tasks for so many unemployed church members be found? The answer is in the Sunday school.

II. A Place of Service for All in the Modern Sunday School

The tasks are numerous and varied, and in every church there is one or more persons suited to every task. The gifts of the members are as varied and different as the tasks. "Unto each one of us was the grace given according to the measure of the gift of Christ." "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Ephesians 4: 7 and 11).

As it was in New Testament times, so it is today. In all our churches we have capable people of varied gifts and talents who, if enlisted and trained, are amply able to do valiant service for Christ. Let us see how all these may be utilized in a practical way through service in our Sunday schools.

1. *Some Have Executive Ability.*

In every church there are men and women and young people of outstanding executive ability, capable of leadership in business, social and civic affairs. These same gifts may be used in a fine way in places of executive leadership in the Sunday school. The pastor and superintendent should analyze the church roll carefully and select the men and women best suited to be officers of

the Sunday school. Each one should be selected for a place because of his ability to fill that place.

In small churches there is need for a general superintendent, one or more associate superintendents, a secretary, treasurer, chorister, pianist and librarian. There is also a need for many class officers to lead the classes in their activities for winning pupils to the Sunday school.

In the larger churches, besides the general officers, not less than forty or fifty department officers are needed and an equal or greater number of class officers. All these should be chosen because of their fitness for their task and trained to lead in the accomplishment of these tasks. Thus we see that in a Sunday school that is properly and fully organized, there is ample opportunity for using a host of men and women with executive ability.

2. *Some Have Teaching Gifts.*

Not one in every hundred Sunday schools in the Southern Baptist Convention has half enough teachers to teach the pupils who should attend. This is one reason the majority of our Sunday schools are not any larger. In all our churches there are large numbers of men and women with teaching gifts and qualifications, doing absolutely nothing. Pastors and superintendents hesitate to enlist them in service and assign them to the task of teaching for the reason that they have never taught and are not "experts." Pastors and superintendents should select from the church roll every man and woman who, in their judgment, possess any sort of teaching gifts or qualifications and assign them classes in the Sunday school. It is most probable that the classes will have to be built. At the same time, the teachers should be enlisted in a training class and kept constantly at the task of training themselves for more effective service.

Many Sunday schools having ten teachers should have twenty-five; others having twenty should have fifty; others having fifty should have one hundred, and still others having one hundred should have two hundred or two hundred fifty. Pastors and superintendents should earnestly study the great question of "human adjust-

ment" and make a practical application of this fine art in the assignment of suitable tasks to scores and hundreds of idle church members who are capable of rendering effective service for Christ in teaching in the Sunday school.

3. *Some Have Ability to Do Clerical Work.*

Every Sunday school, to do its best work, must have a first-class system of records properly installed and correctly operated. For Southern Baptists, the Six Point Record System meets this need admirably. To operate this system in a small school, a general secretary and two associates are needed. Added to these would be one-half dozen to a dozen class secretaries. It is readily seen that here is an opportunity to utilize the services of a number of bright young people in a fine way. They should understand that their work is as much a spiritual matter as that of the teachers and they should be trained for their work and encouraged to do it in the best possible way.

In large Sunday schools, besides the general secretary and associates, there is need for eight department secretaries with an associate for each and from twenty-five to one hundred or more class secretaries. Thus we see that in the operation of a first-class system of records, an army of alert, vigorous people is required. Each one should be trained for his task and impressed with the great truth that his task is a spiritual one.

4. *Many Can Visit in the Interest of the Sunday School.*

How little do we appreciate the value of personal visitation in the service of Christ. The fact is, personal contact with people whom we wish to help is the best way possible to reach them. And the value of the influence that personal visitation, in the interest of the Sunday school, has upon those who do the visiting cannot be properly estimated.

New pupils need to be won for the Sunday school. There is just one effective way of winning them, and that

is by personal visitation. It is more than probable that if every one of our Sunday schools would put on an active, enthusiastic, constant, visitation for new pupils week by week that the attendance of practically every Sunday school would be doubled inside of twelve months and the attendance of many would be doubled within one month's time.

Absent pupils need to be brought back. Purging Sunday school rolls by dropping the names of pupils who are indifferent and who do not attend the Sunday school regularly is sinful and should not be tolerated for a moment. On the contrary, a systematic, persistent, constant visitation should be inaugurated and maintained in the interest of absent pupils. Telephone calls, letters and post cards sent to absent pupils is practically time wasted. It is even worse. These methods are simply alibis for real service and have little place in Sunday school building. If pastors, superintendents, department superintendents and teachers would get busy, they could lead a host of enthusiastic Sunday school pupils in every community, every week, in the interest of new pupils and absentees, thereby doing a service that would produce glorious results in the lives of scores and hundreds of people.

5. *Some May Carry Comfort to the Sick and Needy.* In every church there are people especially gifted in carrying comfort and joy to those who are sick and needy. Every church through its Sunday school organization may engage in social service and relief work. In every church there are men and women especially adapted for doing this type of work. Through the Sunday school organization, especially the Home department, the Sunday school may locate these needy ones and bring joy and gladness and consolation and help to them. A well-organized Home department keeps under surveillance every home in the territory of the church and the pastor usually has in this body of fine women a real pastor's aid in intimate contact with the needy in the community.

Gardner Webb College Library

A Home department in an average size church could easily use the services of ten to twenty visitors.

6. *Some Are Adepts at Providing Social Pleasures.*

Practically the entire social life of a church may be taken care of through the Sunday school organization. The general direction of the social life of a Sunday school should be assigned to a man or woman of outstanding social gifts for this leading phase of Christian activity. Co-operating with the general social director for carrying on this work, there should be appointed in each department of the Sunday school, someone specially charged with the task of making the department as attractive as possible. Also, in each class above the Junior department, the social life should be assigned to a certain member of the class. In the lower grades, teachers should be charged with directing the social life of the different classes.

All these social leaders should work together harmoniously in making the social life of the Sunday school attractive. Thus we see that a large number of men and women are necessary to take care of the social life of the Sunday school in the right way. This is really a form of Christian service, and those gifted in leading in this attractive and delightful work should have an opportunity to exercise their gifts.

7. *Some Have Special Musical Talents.*

Good music is an absolute essential to the best work of a Sunday school. A great many people have special musical gifts which ought to be cultivated and used for Christ's glory. Every church through its Sunday school may cultivate and use in a fine way those with musical ability.

Special attention should be given to the young people who have good voices and those who are able to play on various kinds of musical instruments. This is one of the best ways to interest young people in the Sunday school, and certainly it is one of the best ways to make

the services of the Sunday school charming and attractive.

8. *All Should be Soul-Winners.*

In the Sunday school the pastor has practically all the soul-winners in the church, and through the Sunday school he may reap the greatest harvest of souls. In the Sunday school every saved pupil, teacher and officer may find an opportunity for real work as a soul-winner.

The pastor and the general superintendent working together may infuse a soul-winning spirit into the whole church life. If the Sunday school is organized it is the most practical matter in the world to enlist the members in soul-winning. First, the general superintendent is charged with winning to Christ every lost person in the Sunday school. Next, each department superintendent is charged with winning every lost person in his particular department. And then each teacher should accept the responsibility of winning every lost pupil in his class whether one or one hundred. It will be an easy thing for teachers to call to their aid and inspire every saved pupil to put forth earnest efforts to win their fellow-pupils who do not know Christ.

We have in all churches a great host of saved people, each and every one of whom could and should be earnest soul-winners. The Sunday school when properly organized and operated brings this host of saved people into service and puts each one in contact with lost people.

With proper executive leadership any Sunday school can be so organized that a place of useful, joyous service may be made for every member of the church in large as well as small churches.

CHAPTER IV

THE SUNDAY SCHOOL FUNCTIONING AS AN INFORMATIONAL AGENCY

In order to do its work most effectively, every church should have certain definite information concerning the conditions, needs and possibilities of the field in which it is located and which should be touched directly by its ministry. This knowledge the church must have if it would carry out a vigorous teaching, preaching, and soul-winning program. Let us consider some of the things a church should know about the field.

I. The Size of the Field

1. *Legitimate Area.*

To be sure the field is the world to every Baptist church. However, there is also a "Jerusalem" for every church. That is, there is a certain territory contiguous to every church house or home which that church should work like a garden. Of course, not every church can or should circumscribe its fields by streets and highways and say "thus far we will go and no farther." Though, with the rare exception of what is known as "downtown" churches, all churches may know fairly well the scope of the territory they should cover. In country communities, distance and accessibility govern largely. In towns, usually the corporate limits serve as boundary lines. In cities where there is more than one Baptist church generally the pastors and churches agree as to the boundary lines circumscribing the active operation of each church.

While there can be no rule to govern at this point, as a matter of Christian ethics, churches should not be in

conflict over certain metes and bounds concerning the particular territory of each.

2. *Number of People Available.*

The area of a church's field does not determine the real size of a church's possibilities for service. The number of people who dwell in that field determines this important matter. For two reasons at least a church should know the number of people living in its local field.

(1) *In order to know what kind of an organization to build.* In building an adequate organization to take care of its situation, the number of people available in the church's field, instead of the size of the church membership or the Sunday school membership, would determine the size and kind of organization the church should maintain. In the business world men build their organizations in view of what they consider their legitimate possibilities for business. Churches should do the same. It is a foolish policy for a church to maintain an organization only large enough to minister to the needs of the people represented by the present church membership and the present Sunday school enrollment. The possibilities of all churches are usually from two to four times larger than the number of people represented on the church roll and the Sunday school roll combined. Many churches are operating small non-department Sunday school organizations when potentially their fields justify full department organizations. The churches need to inform themselves concerning the number of people available in their legitimate local fields and on the basis of this information build their organizations.

(2) *In order to know what kind of a building and equipment to provide.* The size and kind of a building a church erects in ninety-nine cases out of a hundred determines not only the character of the work the church does but also the magnitude of the church's operations.

The great majority of church houses are too small. They were erected to take care of a present small Sunday school and the congregation now attending the services of worship rather than with a view of providing a

place for every man, woman and child available in the church's territory.

Therefore, in preparing to erect new buildings, the churches should plan these buildings to take care of all the people available in the legitimate local field of each church. This can be done with accuracy only as a church has a knowledge of the number of people residing in this field.

II. The Personnel of the Field

It is not enough for a church simply to know how many people dwell within the confines of its legitimate territory. The church should have certain definite information about every man, woman and child individually in this territory. This should be made a personal matter. Christianity is a personal matter. The Gospel writers so emphasize it. Jesus called the Twelve one by one, and no doubt the seventy were selected in the same way. The Gospel writers speak of "a certain man," "a certain woman," "a young man," "a little girl," "a centurion's servant." Jesus did not generalize but gave all his messages extremely practical applications.

Just so, if our pastors and churches would be highly effective they must deal with people individually, and in order to do this they should have certain definite knowledge of each person within the confines of the territory of the church. Let us consider some of the things churches should know about the people in the community in which the church house is located.

1. *Each Church Should Have on File the Names of Every Lost Person in Its Territory.*

The name of every man, woman and child in the community who is a stranger to grace should be in the possession of the church and the pastor. It is very much easier to become intensely concerned about the salvation of the souls of people when we know them personally, who they are and where they live. Bill Smith may be only one of a hundred lost people in the community.

However, the chances of winning Bill Smith to Christ are multiplied a hundredfold when we have Bill Smith's name, age and address, and know from his own testimony that he is a lost man. The same is true of every other lost man, woman and child in the community.

2. *Each Church Should Have on Its File the Name of Every Unaffiliated Baptist in Its Territory.*

The great army of "detached" Baptists that we hear so much about could be greatly reduced if every pastor and church knew the names of all unaffiliated Baptists in their territory and would go after these people vigorously for the purpose of getting them to join the church and put themselves and their means in position to be used. This can never be done effectively until the name and address of each of these useless church members is known to the church located in the community in which they reside.

3. *Every Church Should Have at Hand a List of All the Destitute People in its Territory.*

If each Baptist church will do its duty in looking after the destitute and needy in its own locality, we shall not have to leave it to inter-denominational benevolent organizations to care for the poor and destitute people who should be ministered to by the churches. Every organization that is ministering to the physical needs of the destitute is doing it because of the impulse received from Christ through his churches, and in the last analysis the members of the churches make it possible for these inter-denominational organizations to do this phase of work. Each church should maintain a fund for the purpose of doing this character of work and enjoy the blessings and rewards that go with it instead of making contributions to community funds and leaving this blessed ministry to others. Then each church should maintain a close touch with its local field, being able to secure at all times the names of all needing help in order to be able to dispense this fund wisely.

4. *Every Church Should Have Information Concerning All the Sick Within the Confines of Its Territory.*

By all means our churches ought to minister to the sick. Christ would have us do this. However, we cannot do it effectively unless we know who the sick people are, where they live, and the peculiar needs of each. This information churches may secure promptly at all times for the use of the pastor and others able to minister to them.

The question is, How may all this information be secured and made available for the use of the pastors and churches?

Before answering this question, let us glance briefly at some ways and means now being utilized by churches for securing the information discussed above, which, according to the testimony of pastors themselves, are at best only partially effective in securing the results desired.

III. Methods Now in Use

It would be unfair to say that the following methods are altogether ineffective in providing the above information; however, as we have just stated, at best they are only partial. Let us take a glance at them.

1. *Through the Deacons.*

Many churches try to keep in contact with their field through the deacons. In some instances churches have increased the size of the "Board of Deacons" to twenty, some to thirty, some to forty, some to fifty and some even to a larger number. Each deacon is assigned one or more blocks or a certain amount of territory to oversee and is asked to furnish the church with helpful information about each person living in this territory. Theoretically this scheme sounds good and makes a fine appeal to the imagination, but the plan is wholly impractical and always ends in disappointment.

2. *Through a "Look-Out Committee."*

Other churches have endeavored to keep in touch with their field through a "look-out committee." This method involves the appointment of a large committee with a chairman, and the assignment to each member of the committee a certain portion of territory to keep under surveillance with a view of securing and furnishing the church the desired information concerning the people living in his particular district. This scheme like the previous one ends in failure. This committee has no point of contact with the people they are supposed to visit. One round of visits convinces them that they are truly on a "wild goose chase."

3. *Through a "Pastor's Aid."*

Still other churches are endeavoring to keep in close touch with their field by using a "pastor's aid," composed of a number of good women in the church who are assigned special territory to visit that they may secure for the pastor the information regarding the residents of that section of the church's field. This plan is usually more resultful than either of the two above, but at best it is shortlived. There is no organization to vitalize it and keep the visitors at work on the field.

4. *Through a "Church Visitor."*

Other churches employ a "church visitor," usually a lady, and assign to her the task of visiting all the homes in the church's territory, keeping the pastor of the church informed as to the conditions and needs of the people in these homes. This method has proven to be more productive of good results than all the above plans combined. However, this plan is only possible in the case of large churches that are able to pay the salary of such a worker. Even then, except where the church membership runs into thousands, the wisdom of the employment of a church visitor is extremely doubtful. Many pastors claim that the members of the churches are obligated to do this visiting themselves, and the employment of a paid worker for this purpose deprives the

members of doing work which they should do and is an encouragement to lethargy and laziness on their part.

This is a sound contention. Every church should take care of its own local field through its membership. To do this, however, requires a large sympathetic working organization which functions continually. This leads us to a discussion of how the church may utilize the Sunday school for this important work.

IV. The Church Using the Sunday School Organization as an Informational Agency

Not long since an alert pastor said to a worker, "I'd rather have my Sunday school organization for gathering information about my field and in meeting the physical and spiritual needs of the people in this field than a dozen 'church visitors.'" He continued, "I do not have any trouble with the members who visit. They are easy to preach to, and such people are a joy and blessing to the pastor and the church. They are blessing bearers and blessing bringers also."

It is a most practicable and feasible thing for any church to keep in touch with the homes and lives of the people in the community individually through its own members by utilizing the Sunday school organization for this work. Let us see how this may be done.

1. *Conduct a Religious Census of the Local Field.*

The idea of a religious census or a house-to-house canvass has been discussed so often that a lengthy presentation of the subject is not needed here. Churches frequently take a religious census of the local field and receive very little benefit from it. Often the fault lies in the manner in which the census was taken. Sometimes failure comes from the fact that the information secured in the census was not properly prepared for use. Still more often, because the church fails to follow up the census, the information being laid aside and never used. However, a census correctly taken, properly prepared for

use, and vigorously followed up will produce large benefits and bring untold blessings to many lives.

The use of a religious census for the purpose of securing certain definite information about the people residing in the community contiguous to the church house is an absolute necessity if the church would minister to all the people. No other method is equal to it. A census should be taken at least annually in every situation. In industrial and manufacturing centers and rapidly growing sections, two to four times each year is not too frequent. In cotton mill communities, where the population changes often, a census could be taken with profit each month, and certainly not less often than every three months.

The kind of a census we are discussing is taken by the Sunday school organization, and the information gained is primarily for the use of building the Sunday school. At the same time the information may be used by the church and pastor in serving a much wider purpose. The census card printed below shows the information to be secured in taking a religious census.

USE A CARD FOR EACH INDIVIDUAL

Name .....

Number..... Street.....

Age .....

Church Member?.....Where?.....
Answer "Yes" or "No"

Attend Sunday School?.....Where?.....
Answer "Yes" or "No"

Denominational Preference?.....
If no preference write "None"

Local Church Preference?.....
If no preference write "None"

IF EACH BLANK IS NOT FILLED IN THE INFORMATION IS INCOMPLETE

For a correct method for taking a census and its preparation for use the reader is referred to Chapter III, *Building a Standard Sunday School,* also a free booklet, *Building the Sunday School,* issued by the Baptist Sunday School Board.

2. *Maintain Regular Visitation by Sunday School Teachers and Pupils.*

Taking a religious census of a community at stated times does not furnish all the information a church needs to know about the people. For one thing the census is too infrequent, and often information is needed that was not sought in the census. The Sunday school teachers and pupils should keep in touch with the field by constant visitation in the homes of the people. This is one of the main duties of Sunday school teachers and pupils. Every Sunday school should observe a regular Monthly Visitation Day. Nothing else will take its place.

In Sunday school visitation those who go are primarily seeking new pupils and absentees for the Sunday school, but they should also be in search of all the information they can get that will assist the pastor and church in ministering to both the physical and spiritual needs of the people with whom they come in contact.

In visiting absentees and seeking new pupils, visitors should keep a sharp lookout for new people moving into the community, for cases of sickness, for people in distress and trouble and for those who are lost and sin sick.

On one occasion, a teacher and two Junior girls were visiting absentees and prospective pupils for their class. In passing a residence they noticed a furniture van unloading. They stopped and made inquiry of a gentleman and found him to be a man who was moving in from another city. The information was reported immediately to the Sunday school superintendent. The family consisted of father and mother and two children, all of whom joined the Sunday school the following Sunday, and father and mother and one of the children joined the church. The father and mother immediately accepted positions as Sunday school teachers. The gentleman had been

superintendent of the Sunday school and his wife a teacher of a young ladies' class in the church from which they came. They were not out of fellowship or service even one day because of moving from one place to another, all because they were promptly discovered by Sunday school visitors.

A group of Sunday school workers were visiting in the interest of absentees and new pupils. In conversation with a mother whose daughter they were seeking for the Sunday school, they were informed that her next-door neighbors were not Christians and that none of the family attended services anywhere. They called, and being admitted to the house, they found an aged grandmother, her daughter and several small children, not one of whom were professing Christians. The workers read the Bible, pressed the claims of Jesus upon their hearts, prayed for and with them, and won both the grandmother and her daughter to Christ. They also secured a half dozen or more children as pupils for the Sunday school.

Any number of illustrations could be given where detached church members, sick and destitute people and people without Christ have been discovered and helped and blessed because of the visit of godly workers.

There is always plenty of interesting information to be gained about people which may be used to their everlasting advantage and for the glory of Christ; and pastors and superintendents should see to it that a Monthly Visitation Day is observed in the Sunday school. The Sunday school is organized for this purpose, and if it fails to function at this point the loss suffered by the church can never be estimated.

All the information gained by Sunday school visitors should be passed on to the Sunday school superintendent, who should digest it and in turn give to the pastor only such information as he should have. The superintendent should also see that all worthwhile information handed to him is utilized immediately.

CHAPTER V

THE SUNDAY SCHOOL FUNCTIONING AS AN OUTREACHING AGENCY

In the preceding chapter we discussed the question of how the Sunday school organization could be used by the churches in securing information about the people in the territory contiguous to the churches that would be helpful in ministering to their physical and spiritual needs. In this chapter we desire to raise some questions indicating why people are neglectful of their spiritual condition, and show how to bring them under the influence of the churches by the proper use of the Sunday school organization. We will begin this discussion with the following statement:

I. The Majority of People Are Seemingly Not Concerned About their Spiritual Welfare

If any one would challenge this assertion, let him make a close study of the attitude of the people in his own community about things spiritual before taking issue with the statement. This is not a new and strange condition, however. It has always been this way; but it is also true that a far greater number of people are interested in spiritual matters today than ever before in the world's history. So, there is no cause for pessimism as regards the situation. On the contrary, there is every reason for extreme optimism as one considers the ever-increasing numbers of young people as well as older ones manifesting deep concern in their spiritual condition. However, the indications are that the majority of people are extremely negligent about their spiritual condition and their interest in their church relation is at low ebb.

In order to meet the situation intelligently and reach a proper solution, let us see if we cannot locate the causes of this lack of interest.

II. Causes of Neglect of the Spiritual Life

1. *The Pleasures and Cares of the World.*

There is nothing new in the fact that the pleasures and cares of the world cause a neglect of the spiritual life. We know that from the beginning of time the pleasures of the world have almost irresistibly drawn people away from God. Great multitudes of people, rich and poor alike, have always been pleasure mad. Likewise the cares of the world, household affairs and business pursuits, things legitimate in themselves, have always proved effective lodestones to drag people down and cause them to forget God's claim upon their lives.

2. *The Exceeding Sinfulness of Sin.*

The cravings of the natural heart have ever been antagonistic to man's spiritual interest, and the devil, man's arch-enemy, has ever been alert and even now is active in trying to drag men down into shame, disgrace and even death. If anyone doubts this, let him consult his own experience, let him read the daily papers and let him go to the Word of God for a confirmation of these assertions.

3. *Wrong Estimate of Churches and Church Members.*

Many people desire to become Christians, and others who are Christians are urged by the Spirit of God to live consecrated, useful lives and are deterred from doing so because of preconceived notions about churches and church members. It is too true that churches are often cold, formal and powerless in their services, and multitudes of church members are stiff and inhospitable and many of them godless in their lives. At the same time, a vast majority of professing Christians love Christ and hate sin and are deeply concerned about the souls of their fellow men. Those who are not Christians and church

members living away from Christ are too ready to magnify the faults and frailties of our churches and church members and use these in justification of their conduct.

These questions arise: How make conditions better? How make the churches more attractive? How remove the barriers?

III. Use the Sunday School Organization

1. *Take Christ to the People.*

This a pastor may do by using his Sunday school organization. When Jesus was on earth he did not wait for the people to come to the house of worship, neither did the apostles during the early days of Christianity, but they went everywhere preaching, teaching and speaking to the people. They literally made a house-to-house canvass of the community, speaking to the people on the streets, by the roadside, and in their homes. Of course, it is utterly impossible for a pastor to do all this work himself, but he has a Sunday school organization composed of consecrated men and women in Christ that he may use for this purpose. Any pastor, no matter how large his church, may use his Sunday school organization for visiting in every home in the confines of his church's territory.

As presented in the foregoing chapter, the Sunday school organization may be used to take a religious census of the community and then, led by the pastor and Sunday school superintendent, follow up this census by visiting the people in their homes for the purpose of speaking to them about their souls, their church affiliation, and also ministering to the sick and needy.

In this connection John C. Carlisle, in *Baptist Times,* says:

"Under the shadow of the churches in lonely rooms, there are those who are prisoners of pain. They have been shut off from their fellows by the infirmities of their age. It is not possible for them to unite in public worship, they have to be sought out. They do not send asking for visitors, they would be surprised if anyone

called to see them. Yet it should be the business of each Christian community to provide some fellowship for the sick and the suffering. It is not a question of charity, but of contact. Those who have the strength and the knowledge must recognize that they are debtors to the weak and the ignorant. A friendly call, a word of cheer, might mean so much, and it costs so little. It is invaluable in the new spirit it introduces, not only in the church but in the individual. We may render help to others and in so doing we are sure to obtain help for ourselves. In keeping his commandments there is great reward."

Let us hearken to the words of Christ and see what he says about this, and then do it in his way.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matthew 25: 34-40.

It is equally incumbent upon lay members and pastors to visit and speak to people about Christ, to comfort the needy and bring cheer to the homes of the sick. The pastor is only the leader and overseer in this Christ-like mission. This is the way it was done in New Testament times and it is the way it must be done now if we are going to do it Christ's way and win the multitudes to him.

There is not a shadow of a doubt in this world that any church, no matter how lifeless it may seem, can reconstruct itself spiritually in a month's time if the pastor

will lead his Sunday school officers, teachers and pupils in a house-to-house visitation, inviting the people to come to the house of God for the purpose of Bible study and worship. By using this method constantly and enthusiastically, any church anywhere can more than fill its valuable space with Sunday school pupils and overflow the auditorium with worshipers at the eleven o'clock hour. In addition to filling all the available space with Sunday school pupils and having on hand regularly great congregations at the services of worship, multitudes of precious souls will be won to Christ, and songs of joy and praise will ascend daily to God.

2. *Reach Out After the People for the Sunday School.* Swing the Sunday school organization into action during the week. Too long have the officers and teachers and the men and the women in the Bible classes quibbled about the requirements of the Six Point Record System and the Standard of Excellence, whether or not the "Bible is Baptist literature," how much of the offering the classes should keep for their own use, whether or not men and women ought to bring their own Bibles, and whether or not the Juniors ought to be required to remain for the preaching service. It is time to quit quibbling and dilly-dallying and get out into the homes and the places of business and urge people to join the Sunday school and attend the services of worship.

(1) *A Sunday school organization in action in a rural community.* Look at this. Here are the results of a census in a country community.

Cradle Roll	33	babies
Beginner	27	children
Primary	32	children
Junior	44	boys and girls
Intermediate	40	boys and girls
Young People	72	young men and women
Adults	144	men and women
Total	392	

In the beginning the Sunday school in this church had two officers and four teachers. After the census was

taken, the school was reorganized with five general officers, a Cradle Roll superintendent, a Home department superintendent, two Beginner teachers, three Primary teachers, four Junior teachers, four Intermediate teachers, two Young People's teachers and two Adult teachers. Thus we see the organization was increased from six to twenty-four officers and teachers. At a little expense some rooms were made in the rear of the building and at the side for the lower grades, spaces were curtained off for most of the other classes, the Six Point Record System was installed, the Standard of Excellence was adopted as a working program for the Sunday school, the officers and teachers and many of the pupils even in the Junior department went afield into the homes of the people lovingly inviting and earnestly urging them to come to the Sunday school. Results: Whereas before the reorganization the Sunday school was having a regular attendance of about thirty, in six months' time the average attendance was 175, with a high-water mark in the spring of the year of 283.

(2) *A Sunday school organization in action in a city community.* Here is another illustration. A census was taken in a small city showing the following possibilities:

Cradle Roll	160	babies
Beginner	144	children
Primary	162	children
Junior	173	boys and girls
Intermediate	161	boys and girls
Young People	420	young men and women
Adults	803	men and women
Total	2,023	

Originally the Sunday school had three general officers and twenty-four department officers and teachers. In the reorganization there were five general officers, ten Home department visitors, ten Cradle Roll workers, eight Beginner workers, twelve Primary workers, nineteen Junior workers, seventeen Intermediate workers, seventeen Young People's workers, ten Adult workers; making a total of one hundred and eight officers and teachers.

The organization was increased from twenty-seven to one hundred and eight officers and teachers. Some few changes were made in the arrangement of the building. Extra space was secured for one of the departments and some Adult classes near the church building; the Six Point Record System was installed; the Standard of Excellence was adopted for the school as a whole and each department accepted and adopted the department standard as a working basis; a weekly teachers' meeting was organized; a monthly visitation day was adopted and the organization was swung into action on a vigorous visitation campaign.

Some results: Before the census and reorganization the Sunday school was having a regular attendance of 275 with a high-water mark of 365. Eighteen months later, reports showed an average attendance of 900 with a high-water mark of more than 1,300. In both these cases the people had been there all the time and could have been reached at any time.

The same conditions prevail almost everywhere. Pastors and churches are confronted with small Sunday schools, and the congregations at the services of worship are pitiably small. What is needed is for the Sunday school organization to be increased to an immeasurable degree and sent out into the community round about and the people "compelled" to attend the services. When this is done the cry that people have lost interest in the churches will cease. When this is done the cry that country churches are dead and dying will no longer be heard.

All churches have in their Sunday schools a powerful outreaching agency which, if used intelligently and constantly, will work a transformation in any situation no matter how hopeless it may appear.

IV. Methods of Accomplishing Visitation

1. *Monthly Visitation Day.*

Every Sunday school should observe Monthly Visitation Day for the purpose of visiting both absent and

prospective pupils. In rural communities the last Sunday in each month is undoubtedly the best time. In town and city churches Saturday afternoons preceding the first Sunday in the month is perhaps the best time. Regardless of the time every Sunday school should adopt a Monthly Visitation Day, and all the pupils absent the previous Sunday and many prospective pupils for the Sunday school should be visited by representatives of every department and class in the Sunday school.

2. *Regular Weekly Visitation.*

In addition to a Monthly Visitation Day, every absent pupil should be visited some time during the week following his absence. In this way will absent pupils be impressed with the fact that the Sunday school is interested in them; in this way can the class rolls be kept up-to-date; in this way will the interest of visiting teachers and pupils be maintained in irregular pupils and in the Sunday school as a whole.

3. *Special Department and Class Visitation.*

Frequently, it is advisable for a department or a class to put on an intensive visitation campaign in the interest of absent pupils and new members. The visitors may meet at the church building in the evening about six-thirty and from there go into the homes of irregular pupils and also in quest of new members for the Sunday school. In village and town churches, where the absentees and prospects may be seen in their places of business, the visiting may be done in the afternoons.

4. *All Visitation to be Definitely Assigned and Results Reported.*

As a general thing, personal workers and visitors should go in pairs. Usually they should work on the basis of information furnished them from the results of a religious census. Visitors should not be assigned more than ten names, perhaps. The assignment should be made on a "Personal Workers Card" which should be

properly filled out and returned immediately to those directing the visitation.

No._____ **VISITATION REPORT**

NAME_____ AGE_____

ADDRESS_____ PHONE_____

Member of this S. S.?_____ This Church?_____ Unaffiliated Baptist?_____

REPORT OF_____VISIT. DATE VISITED_____

_____URGED TO JOIN SUNDAY SCHOOL. WILL JOIN_____

_____URGED TO ACCEPT CHRIST. ACCEPTED_____

_____URGED TO JOIN CHURCH. WILL JOIN_____

Give Date

_____SEND FOR LETTER. WHERE?_____

_____CHRISTIAN? _____INTERESTED? _____INDIFFERENT?

REMARKS_____

_____

_____

(If Out, State When and Where to Call)

WORKER_____Phone or Address_____

THIS CARD REPRESENTS A SOUL

NOTE: Cards like the above should be filled out in advance by those in charge of visitation. They should be numbered so that when returned they can readily be matched to the class or prospect list from which they were made. In making assignments the visitor's name, address and telephone number, and the number of each card assigned to him should be retained until all cards are returned. It is also suggested that the Weekly Teachers' Meeting offers the best opportunity for assigning and collecting these cards. Train the workers how to visit, and to get and report definite results.

CHAPTER VI

THE SUNDAY SCHOOL FUNCTIONING AS A CHURCH TRAINING AGENCY

The Sunday school is always thought of in connection with teaching the Bible, and the B.Y.P.U. with training for service. However, one has only to give the briefest consideration to the training program which every church may and should put on through its Sunday school organization to be convinced of the important place the Sunday school may fill as a church training agency.

The nature of the training done through the Sunday school is different from that done by the B.Y.P.U. It deals with a different constituency for the most part, and is in advance of and more specific than the training done in the B.Y.P.U. In fact, the training done in the Sunday school with the officers and teachers and prospective officers and teachers presupposes that they have already had B.Y.P.U. training. If the Sunday school organization is properly used as a church training agency, it begins just where the B.Y.P.U. leaves off and offers a marvelous opportunity for the training of practically all the adult church members along the lines of useful, practical service.

I. Every Church Must Train and Develop its Entire Membership

It is absolutely imperative that every church must train and develop its entire membership if church members are ever to become highly useful in any line of Christian service. We may plausibly make the claim that people are "naturally" Baptists. However, they are not "naturally" informed Baptists. They cannot

"naturally" take up any line of church work and go forward with it successfully. They must be trained.

1. *All Need Specific Training.*

All church members need specific training; they need it in every phase of useful Christian service. Each must be trained for each particular phase of service. To be a useful deacon requires that a man must have special training for his work as a deacon. Sunday school officers require training along distinctive lines. The same applies to Sunday school teachers and all other church workers.

Nor does it follow that men and women who are successful in their chosen profession and business can be highly successful in any phase of church work without making a specific study of that particular line of work. The work is different and each worker must be trained for his particular task. Just here lies one of our greatest problems in doing church work and at this point we meet some of our most serious obstacles. A few familiar illustrations will serve in bringing this forcibly to our minds.

(1) *Obstacles to be met.* A successful banker is elected to the office of deacon. He assumes that because he understands the banking business, he also understands the duties of the work of a deacon and sees no need that he should put himself in training for his duties as deacon.

A successful merchant is chosen superintendent of the Sunday school. He concludes that because he is a success as a merchant, he is therefore equipped to direct successfully the destinies of the Sunday school and refuses to put himself in training for his duties as superintendent.

Often successful secular school teachers are elected to teach the Bible in the Sunday school. Because of their efficiency and success in their secular school work, they assume that they are also prepared for teaching the Bible, and seem not to realize that they must have specific preparation and constantly keep themselves in training for their duties as Bible teachers in the Sunday school.

An experienced bank cashier, accountant or bookkeeper is elected secretary of the Sunday school. He assumes, because of his standing in the business world and because of his extensive office experience, that he also knows all about the business of Sunday school bookkeeping. He fails to understand that the method of keeping Sunday school records is entirely different from that applied to any other system of bookkeeping, and he is likely to conclude that those who made the record system are theorists and know nothing about the practical aspect of any system of records at all. As a result, he changes certain forms and discontinues other forms to suit his own notions, thus nullifying the value of the record system entirely.

What each and all of these workers need is to realize that church work is different from all other phases of work, and every Christian being intrusted with leadership in any phase of church work needs to be trained for his duties.

(2) *A hopeful situation.* The members of the churches are the same people who are successful leaders in the business world. The membership of the churches is composed of successful farmers, skilled mechanics, expert doctors, successful lawyers, trained school teachers and other outstanding professional men, also successful housekeepers, expert office women and leaders in the business affairs of the communities. The majority of these church members love the Lord and cherish a desire in their hearts to be of use in the Kingdom. They are successful in their chosen vocations, and if properly adjusted and trained, each for his particular task, they will prove equally successful as church workers.

2. *Training for Christian Service an Art.*

In order for one to be a real trainer of people for the business of serving Christ, he must have patience, perseverance, sympathy and skill of a high order. The training process is long and painstaking and few people are willing to exercise the patience required in doing it. It takes the trainers out of the limelight and off the parade

grounds and puts them behind the scenes on the sidelines and in the training camp. They must deal with people individually, studying the particular and peculiar need of each, working with unflagging zeal and buoyant faith, hoping for the best even when the outcome seems doubtful. Underneath it all there must be a genuine love for people—a love akin to the Christ-love.

It is said that Colgate and Company, the great toilet soap and perfume manufacturers, have a rule which prohibits the employment of anyone from outside their organization at a salary of more than $15.00 per week. They employ only raw material from without their ranks. All the positions requiring skilled labor are filled by those who have been developed and trained in the business. They claim that a business that cannot develop and train all the expert help it needs cannot attain the greatest success.

This is a good lesson for churches. The churches are full of first-class "raw material" going to waste for lack of culture and use. Every church should earnestly get at the work of utilizing, training and developing its own members, for by so doing they will soon have skilled workers in charge of every phase of the church's activities.

Let us see what the nature of this training should be and what it involves:

II. Two Phases for Training Church Members Essential

1. *The Theory of Training.*

This, of course, is acquired through the study of textbooks. This method of educating and developing informed, effective workers in Christ's service is absolutely necessary, and church members who will not study the work in the courses treating the different phases of church work recommended for their use, will never know much about the work and cannot reach the highest pinnacle of success. Practically every phase of church work may be reduced to a science, humanly speaking,

and like all other sciences each particular phase requires individual specific study.

The right sort of textbooks must be studied. The textbooks used in the training of church members must be written by people who know their subjects through actual experience.

"Books follow sciences and not sciences books." No one can accurately set forth any phase of Christian training who has not proved that he is master of his subject by actual experience. The textbooks on any and all phases of church work should set out accurately the facts and truths involved in the subjects which they treat, or they are worthless and should find no place in the library of Christian workers.

One cannot travel the wrong road and arrive at a proper destination. No more can one study wrong methods of church work and, as a result of the instructions gained therein, do the work correctly. He is bound to go wrong.

For example, textbooks on soul winning should be written by real soul winners, men and women who are actually soul winners.

Textbooks dealing with the art of teaching the Bible in the Sunday school should be written by men and women who are successful Sunday school teachers.

Textbooks written on Sunday school administration for use by pastors, superintendents and other Sunday school officers must be written by men who have made successes in the science of Sunday school building.

Let us take a brief glance at the provision made by Southern Baptists for the all-round development and training of our people as set out in the various courses of study. Let us note the wide range of subjects and the many textbooks recommended covering these subjects.

(1) *Courses of Study.* We call attention below to all the study courses produced and recommended by the Baptist Sunday School Board for use in all phases of church life as well as the courses dealing with training Sunday school workers.

First we submit a list of the books in the study courses for the indoctrination and missionary education of our young people. How splendid they are! These books are to be studied in B.Y.P.U. training schools provided especially for the young people.

B.Y.P.U. Study Courses

SENIOR B.Y.P.U.

For Young People, 17 years and above

1. Senior B.Y.P.U. Manual—L. P. Leavell
2. Senior B.Y.P.U. Administration—Arthur Flake
3. Training in Church Membership—I. J. Van Ness
4. Pilgrim's Progress for the B.Y.P.U.—L. P. Leavell
5. Training in the Baptist Spirit—I. J. Van Ness
6. Southern Baptists Working Together—E. P. Alldredge
7. The People Called Baptists—Geo. W. McDaniel
8. The Plan of Salvation—Austin Crouch
9. The Books of the Bible—Hight C. Moore
10. Division I of the Sunday School Manual—Spilman, Leavell and Burroughs

INTERMEDIATE B.Y.P.U.

For the boys and girls, 13 to 16

1. Intermediate B.Y.P.U. Manual—E. E. Lee
2. The Meaning of Church Membership—Sadie Tiller Crawley
3. Training in Stewardship—F. H. Leavell
4 Training in Bible Study—Lucy Cooper
5. Training in Christian Service—L. P. Leavell

JUNIOR B.Y.P.U.

For the boys and girls, 9 to 12

1. The Junior B.Y.P.U. Manual—Ina S. Lambdin
2. Studying for Service—J. R. Black
3. Bible Heroes—Ethel Hudson
4. Trailmakers in Other Lands—Ina S. Lambdin

B.Y.P.U. ADMINISTRATION

1. A General B.Y.P.U. Organization—J. E. Lambdin
2. Senior B.Y.P.U. Administration—Arthur Flake
3. The Junior and Intermediate B.Y.P.U. Leader's Manual—Ina S. Lambdin

Next is a list of the books dealing with all phases of church life written for our Baptist adult church members. These books should be taught by the pastor and other qualified teachers in training schools arranged especially for the adult church members.

Church Administration Course

The course as it stands at present is comprised of six books, with two others to be supplied, as follows:

Growing a Church—P. E. Burroughs
Wisdom in Soul-Winning—W. W. Hamilton
The Functioning Church—P. E. Burroughs
Missions in Principle and Practice—W. H. Knight
Our Lord and Ours, Stewardship in Missions—P. E. Burroughs
Our Church and Ours, A Study in Church Finance Methods—P. E. Burroughs
Our Doctrines—H. W. Tribble
Honoring the Deaconship—P. E. Burroughs
Missions Our Mission—M. E. Dodd

Next we submit lists of the books in the teacher training course which is divided into two sections as follows:

Convention Normal or Blue Seal Course

1. The Sunday School Manual—Spilman, Leavell, Burroughs
2. Winning to Christ—A Study in Evangelism—Burroughs
   A Search for Souls—Scarborough
3. Pupil Life—Leavell
4. The Seven Laws of Teaching—Gregory
   Teachers That Teach—Wells
5. Optional Department books are offered:
   For Young People and Adult workers: Young People's and Adult Departments—Flake
   For Intermediate workers: Building the Intermediate Department—Lee; Working with Intermediates—Dobbins
   For Junior workers: Working with Juniors—Creasman
   For Primary workers: Working with Primaries—Alexander
   For Cradle Roll and Beginner workers: Working with Cradle Roll and Beginners—Shumate
6. Doctrines of Our Faith—Dargan
   What Baptists Believe—Wallace
   Gospel Doctrines—Connor
   People Called Baptists—McDaniel
7. Old Testament Studies—Burroughs
   Introducing the Old Testament—Tidwell
8. Studies in the New Testament—Robertson
   Introducing the New Testament—Denham

Post Graduate Convention Normal Course

1. The Churches of the New Testament—Geo. W. McDaniel
2. Building a Successful Sunday School—P. E. Burroughs
   With Christ After the Lost—L. R. Scarborough
   The Way Made Plain—J. H. Brooks
3. Talks to Sunday School Teachers—Luther Allan Weigle
4. You Can Learn to Teach—Margaret Slattery
5. The Efficient Church—G. S. Dobbins
6. The Secrets of Sunday School Teaching—E. L. Pell
7. The Bible a Missionary Message—W. O. Carver

Last of all we submit a list of the books dealing with the work of Sunday school officers but intended for Sunday school teachers as well. The course as it stands today has seven books, one of which is optional. Two other books are now being prepared which will soon be added to the course.

Sunday School Administration Course

1. Building a Standard Sunday School—Flake
2. Sunday School Officers and Their Work—Flake
3. The Department Sunday School—Flake and Blankinship (optional)
   Rural and Village Sunday Schools—Flake and Lavender
4. The Sunday School Secretary and the Six Point Record System —Flake and Noland
5. How to Plan Church Buildings—Burroughs
6. The True Functions of the Sunday School—Flake

In addition to the above courses the Daily Vacation Bible School Department of the Sunday School Board recommends a course of eight books dealing with this important educational phase of our work.

While all of the above courses do not come within the scope of Sunday school training particularly, yet every well-informed Baptist Sunday school worker should be interested in all phases of the work of the denomination and acquaint himself with all of the subjects treated in each and all of these courses. We may go a step further and say that no well-informed Baptist can neglect any of these phases of the work of Southern Baptists. All that one has to do is to scan the subjects listed above to be convinced that a veritable gold mine of useful knowledge lies easily accessible to us all.

Here we have a list of sixty or more study course books dealing with all the various phases of Baptist church life and adapted to the needs of all Baptist church members from the boys and girls of nine years of age to the oldest and most learned. The books are simple and practical in treatment, modest in price, and should be in the library of all pastors, deacons and Sunday school and B.Y.P.U. workers.

(2) *Effective ways of taking these study courses.* There are two highly effective ways of taking these study courses, one of which every church may use, and many churches may pursue both methods simultaneously.

a. *Sunday evening classes.* In multitudes of churches all over the South the Adult church members, including the Sunday school officers and teachers and adult Sunday school pupils, are formed into training classes meeting one hour before the evening preaching service, simultaneous with the B.Y.P.U., for the purpose of studying the books in the Teacher Training Course and Course in Sunday School Administration. Many churches have as many as six of these class groups meeting at this time studying different books and some churches have even a larger number of classes.

According to this method it requires ten weeks to complete a book. As soon as one book is finished another is taken up. In this way five books can be taken during the year and two weeks to spare. In many churches, however, the plan is to take only four books annually. A recess is taken during the summer months for two months and for one month around the Christmas holidays.

This plan of training Sunday school workers is ideal for town and city churches. It is also possible in country churches having good roads. Everything is favorable, the heavy meal on Sunday is taken usually at midday, and the evening meal, if any, is light. The people as a rule attend the evening preaching service. Many parents go early to accompany their children to the B.Y.P.U., thus making it convenient and easy to gather

large numbers of the adult church members together for these classes in Sunday school training.

There is just one reason why this method of training Sunday school workers fails. The pastor and the Sunday school superintendent fail to use it. They do not organize the classes, enlist the teachers, get the books and enroll the pupils. That is all there is to it. It can be done in all city and town churches and in scores of country churches.

b. *Special week of training.* This method contemplates a special week of intensive training work about four times each year, about one week each quarter. These four weeks should be marked up on the church calendar at the beginning of the year. The work runs from Monday to Friday, inclusive. The last period is usually used for examination, or sealed questions may be given to be answered and turned in not later than the following Sunday evening. The books should be secured, the teachers secured and the enrollment of the pupils should be begun a month in advance. In the larger churches a number of classes in different books will run simultaneously, in small churches, perhaps only one or two. The class work may run from 6:30 to 7:30, lunch 7:30 to 8:00, work again 8:00 to 9:00. Or if the lunch is omitted, class work may run from 7:00 to 8:00, recess for ten minutes, and class work again 8:10 to 9:10.

This method of training Sunday school workers can be adapted to any and all churches. It may also be used simultaneously with the training work on Sunday evening which has been discussed above. There will be no conflict whatever in this way. Eight books may be taken by an individual in a year's time where a church follows to the limit both plans suggested above.

The churches can train their workers in the theory of Sunday school work if they desire to do so. There is no doubt about it. The courses are prepared, the books are priced within the reach of all, the teachers are available for doing the work if pastors and Sunday school superintendents will only get at the business in dead earnest.

Now let us turn to another phase or method of training Sunday school workers.

2. *Practical Laboratory Methods.*

"Learning to do by doing" is a trite saying. It is also an over-towering truth. Doing and knowing go hand in hand. It has its foundation in the Scriptures. John 7: 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

James 1: 22-24, "But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

It is doubtful if any one is ever the master of any subject until he has actually given a practical demonstration of the facts or truths contained in the subject.

Someone asked a skilled skater how he learned to skate. He said, "By getting up every time I fell down."

Ask the successful soul winner how he learned to win souls. He will answer, "At the business day by day."

Ask the successful Sunday school teacher the secret of his success and where he got his best training. He will answer, "In the classroom."

Ask the expert swimmer where he learned to swim. He will reply, "In the water."

Ask the skilled musician where he learned to play so well. He will answer, "At the piano."

Under no circumstances would we underestimate the value of the theory of Sunday school training. On the contrary, as we have already stated all who undertake to work in any capacity in the Sunday school need this type of training, and they are usually effective and useful in their work in proportion to the amount of training they take. However, all the diplomas and seals and degrees in the world will no more make an effective Sunday school worker than will a college diploma, with the accompanying degrees, make a useful, successful citizen.

Sunday school workers in addition to their theoretical training must allow themselves to be put into actual service in the Sunday school and get at the business and stay at it constantly.

Recently, a man died in New York City who had attended Columbia University for fifty years. He had been awarded all the degrees the University had and a number of awards were specially created for him. The last degree given him was the degree of "D.P.M.," "Doctor of Perpetual Motion." When this man was a young man in college a wealthy uncle died and left him $2,500 a year as long as he attended school. All his degrees and awards were empty things. He was not an educated man nor a useful citizen because he failed to put himself in contact with humanity and work out in his life the knowledge gained in college.

The other side of this matter is illustrated by the experience of an Oklahoma Indian farmer who enlisted in service for the World War and was sent to Fort Sill for training. After some months in the training camp it was found that he was absent at roll call one morning. An officer was sent in search and found him on his farm plowing. The officer tried to impress upon him the enormity of the crime of deserting the United States Army and asked him why he had done such a thing. The Indian replied, "Too much salute, and not enough shoot."

All Sunday school workers need training in the manual of arms. They also need target practice with the enemy in sight.

Two simple, logical, practical ways are suggested for acquiring this type of training in which all Sunday school teachers and officers should participate constantly:

(1) *In the regular Weekly Teachers' Meeting.* It is doubtful if any Sunday school force of officers and teachers is fifty per cent efficient without a regular Weekly Teachers' Meeting which provides among other things especially for a study of the Sunday school lessons for the following Sunday. This meeting will also generate

and keep alive a spirit of fellowship and enthusiasm that every Sunday school must have if it does its best work, and which it cannot have without a regular Weekly Teachers' Meeting.

a. This meeting also enables the officers and teachers to consider together all the problems in the school and reach an agreement as to their solution.

b. It enables the pastor to study the Sunday school organization as a whole and the officers and teachers individually, thus acquainting him with their needs, and making him able to sympathize with them in all their work.

c. It affords the officers opportunities to diagnose properly the whole Sunday school situation, locate the weaknesses in each department and class and put in motion ways and means for correcting and strengthening these weak places.

d. It affords the inexperienced and untrained teachers opportunities for securing the help they need in methods of lesson preparation and teaching which they cannot get from any other source.

e. It affords the experienced and capable teachers opportunities for helping the inexperienced and inefficient teachers both by precept and example.

Trying to conduct a successful Sunday school with a monthly workers' council in lieu of a weekly teachers' meeting is like fishing in the Mississippi River with a bent pin for a hook, or hunting big game in Africa with a .22 caliber pistol.

Another absolutely effectual way of getting the right kind of Sunday school training is:

(2) *In contact with people not in Sunday school.* The true science of Sunday school building in the last analysis is demonstrated outside the church building in contact with people in their homes and places of business. Out there is the arena in which Sunday school warriors do their fighting. A real church Bible teaching Sunday school is not a stage for the exhibition of church members who are prominent in business and social circles.

On the contrary, it is an arena in which great contests are put on, and battles fought with the forces of evil, contending for the lives and souls of lost people, and often for the lives of Christian people out of the line of duty.

A Sunday school teacher or pupil can learn more about Sunday school visiting in one hour's visiting in the interest of new pupils and absentees than he can learn from studying all the things ever written on the subject.

A Sunday school superintendent can learn more about Sunday school building by enlisting a teacher and putting into his hands a list of prospective pupils and occasionally spending an hour with this teacher in visiting these prospects than from a study of all the things ever written on the subject.

Sunday school teachers and officers can learn more about winning lost people to Christ by taking a list of the lost people in the classes and spending one hour some afternoon or evening in visiting them in their homes, speaking a word of sympathy, praying with and seeking to win them to Christ than from a study of all the books written on soul winning.

A Sunday school secretary or field worker can learn more about the science of Sunday school building by occasionally putting on an eight-day enlargement campaign in a church, taking a census of the community, grading and tabulating the results of the census, enlarging the Sunday school organization sufficiently to reach all the prospective pupils found in the census, leading in visiting all these prospects, inviting them to attend the Sunday school, reorganizing, grading and reclassifying the Sunday school and putting in the Six Point Record System, than from a study of all the books written on Sunday school administration, and attending training schools for a lifetime.

If our people—pastors, superintendents, department officers and teachers—are ever going to learn the real science of Sunday school building in all of its phases, they will learn it in the laboratory of actual experience.

CHAPTER VII

THE SUNDAY SCHOOL FUNCTIONING IN THE SERVICES OF WORSHIP

The student will bear in mind that the object of this study is to show how the Sunday school organization may be made to contribute in a great way to practically every phase of the church's work, and at the same time not detract from the efficiency and power of the Sunday school as an effective Bible teaching agency. We are seeing as this study advances that the Sunday school has other important functions to perform besides the work of teaching the Bible, one of the most important of which is to bring the entire membership of the Sunday school, except the younger children, into the preaching service of the church on Sunday morning immediately following the teaching period of the Sunday school.

The pastor of the church and the officers and teachers of the Sunday school need to understand that the work of the Sunday school is not completed Sunday morning at the close of the Sunday school session. The Sunday school in a body should attend the eleven o'clock service of worship, and the pastor and the other officers and teachers should realize that it is incumbent upon them to see that this is done.

In order to get this matter before us in a simple, practical way, we wish to ask and answer three questions, as follows:

Why should there be a large congregation at every preaching service?

What effect does the faithful proclamation of the gospel usually produce in the lives of those who attend the preaching service regularly?

How may the Sunday school organization be used in securing the regular attendance of the pupils upon the services of worship?

Let us study each of these questions closely.

I. Why Should There Be a Large Congregation at Every Preaching Service?

1. *The House of Worship Should be Used.*

In every situation the house of worship should be used. Our church houses are built mainly with the idea of worship in mind. Auditorium space is provided at large expense and, in the town and city churches and a very few of the rural churches, is used for preaching the gospel only four days in each month—fifty-two times each year—thus leaving the great auditorium to stand practically unused 313 days in each year. It is, therefore, of greatest importance that every available seat should be provided with an occupant every time the church house is open for worship. In the rural sections where churches only have preaching one Sunday in each month—twelve times during the year (there are about 14,200 of these in the Southern Baptist Convention)—certainly, every available seat should be filled. Each of these church houses represents comparatively a large investment financially, and from a standpoint of common sense and economy each and every one of them should be used as often as possible and should be filled with people at every service.

Another reason why there should be an overflow congregation at every preaching service:

2. *It is the Pastor's Best Opportunity to Reach the Multitudes with the Gospel.*

During the earthly ministry of Jesus and the apostles and for two or three hundred years following, there were no church houses as we have them today. There were no beautiful auditoriums in those days with splendid organs, highly trained chorus choirs and comfortable seats. Occasionally Jesus and the apostles preached in the Jewish synagogues, but for the greater part they chose to preach

wherever they drew a crowd together—on the streets, by the river side, by the sea side, on the highways, in the homes of the people and in vacant buildings. How different it is today in this land of ours where houses of worship abound everywhere. There is practically no preaching on the streets any more, and open-air meetings have been almost abandoned. Houses of worship have been built and are being built easily accessible to nearly everybody; especially is this true in the South. No more do the preachers go to the people to preach to them, but the people must attend the houses of worship if they are to hear the gospel proclaimed. So the opportunity the preacher has to proclaim the gospel of life and peace to people is restricted to the houses of worship, and if the people do not attend, in that proportion is the preacher's opportunity lost, and the gospel message made to fail because of a lack of hearers. Therefore, every house of worship should be filled to overflowing every time the gospel is proclaimed.

Another reason why congregations should be as large as possible at the preaching services:

3. *All People Need to Hear the Gospel Message Proclaimed.*

Again it needs to be said that attendance upon Sunday school Sunday morning, no matter how good the Sunday school may be, is not sufficient to supply the spiritual needs of the people. To be sure, they need the Sunday school. They, also, need the preaching service. They need the Sunday school plus the preaching service, and it is not only a prerogative of the officers and teachers to see that all pupils attend the services of worship but it is their imperative duty to do this.

In our city churches often the Sunday school congregation is two, three and even four times larger than the preaching congregation, and for the most part of an entirely different personnel. This is a deplorable and shameful state of affairs and should not be tolerated for one moment by the pastor, the superintendent and the teachers. The main instrument to be used in winning lost

people to Christ and to build them up in the most holy faith is through the preaching of the gospel, and it is the duty of the officers and teachers of the Sunday school to bring their pupils under its influence whenever and wherever an opportunity is offered.

Logically, in the sight of God people are divided into two classes, those who are lost and those who are saved. Both these classes need the preaching service. We shall be enabled better to appreciate this truth by studying—

II. What Will be the Effect of the Faithful Proclamation of the Gospel

1. *The Lost Will be Won to Christ.*

It is doubtful if we properly estimate the condition of people who have not taken Christ as their Saviour. We speak calmly about them as being "unsaved." Is this a proper designation of the condition of one who is far away from God, wandering in sin, without God, and without hope in the world? Such a person is lost, with all that the word means, and is unable to find his way home. The Bible describes such a person as being "dead in trespasses and in sin." Anew and afresh we need to get it upon our hearts that the inmates of our homes, our friends and multitudes of men and women and boys and girls all around us who have not accepted Christ as their Saviour are dead, and they need to be brought into contact with the life-giving stream of the gospel of Christ which alone brings life.

The public proclamation of the gospel by the preacher has a distinctive and large place in bringing lost people to Christ. Let us see particularly some of the results of the right sort of preaching in the lives of people who are lost.

(1) It produces conviction for sin.
(2) It brings to repentance.
(3) It brings to confession of Jesus as Saviour.

Sunday after Sunday as Sunday school pupils who do not know Christ sit quietly in the congregation listening to the proclamation of the gospel of life, the Holy Spirit

has an opportunity to work upon their hearts and consciences and use the preached word to convict them of sin. On occasions like this and in an atmosphere like this, it is comparatively easy for them to choose Jesus and make a public profession of their faith in him.

Great is the Sunday school teacher's privilege to sow the life-giving seed of the gospel in the hearts of their lost pupils and water them with their tears, but it is the preacher's incomparable opportunity to bring them to repentance and confession in the services of public worship. A church that does not use its Sunday school to get multitudes of lost people into the preaching services is asleep and sinfully derelict in its duty toward the lost people who attend the Sunday school.

2. *The Saved Will be Built up in the Faith.*

The place and power of the preached Word in the life of the Christian is regarded all too lightly even by many experienced and ripe Christians. Attendance upon the services of worship is often made a matter of convenience rather than regarded as a great privilege and sacred duty. It is often regulated by the state of the weather, one's feelings, or one's admiration, or lack of admiration, for the preacher.

Attendance upon the services of worship is an absolute essential in the life of a Christian, and he suffers irreparable loss every time he allows anything but an impossible situation to prevent his attendance upon these services.

Let us consider briefly some of the gains and benefits which accrue to the Christian who regularly attends the services of worship; or to state it differently, let us see what regular attendance upon the preaching services does for those who love Christ.

(1) Guards against temptations.
(2) Corrects conduct.
(3) Throws light on the problems of life.
(4) Increases spiritual growth.
(5) Brings hope to the discouraged and downhearted.
(6) Brings a determination to serve Christ.

It is presumed of course that the preaching will be of the right kind, the Bible kind, the kind of preaching that the apostles Peter, James, John and Paul did; the kind that Philip, Stephen and Timothy did. One only has to study the Bible account of their sermons to be convinced that they did not make an effort to give exhibitions of their scholarship. They did not try to please a few eminent church members, judges, lawyers, professors and rich people. Their preaching was in the "demonstration and power of the Holy Spirit." Their preaching honored the Word of God and exalted Christ. Their preaching brought conviction and confession and turning away from sin. Their preaching resulted in godliness of life on the part of Christians and a determination to live like Christ and serve him only.

In no sense is it to be understood that individual work for individuals is to be discounted. It is of the utmost importance, and the only method by which multitudes of Christians will ever win the lost to Christ. However, along with this method of personal work, we are emphasizing the need of the pastor having a multitude of people in his congregation every time he stands to preach the gospel. Any pastor or any Sunday school superintendent who can stand at the door of the church house Sunday morning between the Sunday school session and the service of worship and see from one hundred to one thousand Sunday school pupils swarm out into the streets and rapidly disappear without being mightily moved needs to be shocked and dislodged from an attitude of complacency concerning this all-important matter. Any preacher anywhere can preach to practically his entire Sunday school every Sunday morning if he earnestly desires to do so, and will pursue the following practical methods.

III. How Can the Attendance of Sunday School Pupils at the Services of Public Worship Be Secured

The pastor and the Sunday school superintendent should have a "heart's desire" that Sunday school pupils should attend the morning preaching service. This is much more than a wish. It is a desire backed by a knowledge of what regular attendance upon the preaching services will mean in the lives of Sunday school pupils.

Practically all Sunday school pupils can be induced to attend the regular morning service of worship if the proper means are employed. Finding fault here as everywhere else is futile. Something constructive must be done. Two suggestions are hereby submitted which when properly carried out will prove efficacious under all conditions.

1. *Use the Unified Service.*

This means that the Sunday school session and the eleven o'clock service of public worship are combined. The Sunday school by departments and classes, above the Primary department, is brought together in the main auditorium on Sunday morning at the close of the lesson or department period. Pupils in the Beginner and Primary departments are not brought into this service but turned over to their parents or other members of the family.

At a given signal each department, headed by the department superintendent and flanked by the other department officers and teachers, should march in a body into the main auditorium, and be conducted by the church ushers to places which have been assigned to them. The pastor and the general superintendent should be standing on the platform as they march in and accord them a smiling welcome.

A Sunday school of 2,500 members may be brought into the auditorium and seated in five minutes' time if the proceeding is characterized by order and system.

After the Sunday school is seated and perfect order secured, an interesting and helpful service of song and prayer should be had, followed by reports, lasting not more than fifteen minutes. The superintendent should lead in this part of the service and the pastor should always participate with appropriate words and go into the service of public worship without a semblance of a break.

For a fuller discussion of this subject, see Chapter VII, *Building a Standard Sunday School,* also, free booklet, "Sunday School Pupils in the Preaching Service."

2. *Use the Six Point Record System.*

Where this system of Sunday school bookkeeping is correctly operated, every Sunday morning each member of the Sunday school is reminded when he makes his report for the day that he is expected to remain for the service of public worship. His grade is affected by his attitude toward the preaching service, and the vast majority of Sunday school members will not long remain indifferent regarding this matter when brought face to face with their delinquency regularly each week and on the first of each month when they receive their monthly report cards.

For a fuller discussion, see *The Sunday School Secretary and the Six Point Record System,* also, free literature on the subject issued by the Sunday School Board.

CHAPTER VIII

THE SUNDAY SCHOOL FUNCTIONING AS A SOUL-WINNING AGENCY

According to recent figures compiled by Dr. E. P. Alldredge, Secretary of the Department of Survey and Statistics, approximately 6,587 of the 27,000 churches in the Southern Baptist Convention did not report a single baptism during the convention year of 1928.

It is serious for even one church, to say nothing of nine thousand churches, to be in such a condition. One wonders what these churches and their pastors were doing.

It is probable that some of these churches were pastorless. However, being without a pastor could not absolve a church of the Lord Jesus from blame for not attending to the main business committed to it by the great Head of the churches.

It would seem that any church that goes through an entire year without winning at least one sinner to Christ, certainly does not manifest to the world that it has the mind and spirit of Christ. To be sure some of the members of, perhaps, all of these churches, cherished a soul-winning desire, but the churches lacked a definite, purposeful soul-winning program; therefore, the year closed without a harvest of souls.

This leads us to say that each year every church of the Lord Jesus should take account of its resources and possibilities for winning to Christ lost people near their doors and plan an adequate program for doing the work dearest to the heart of Christ. Let us take a look at some of the things which should characterize an adequate soul-winning program for Baptist churches. To get it

clearly before us we will consider the question from both negative and positive points of view.

I. An Adequate Soul-Winning Program

1. *Considered Negatively.*

Before going into a discussion of some of the things which are essential to an adequate soul-winning program for a Baptist church, let us consider some methods used by churches which are not at all adequate as a great program of evangelism.

(1) *An annual protracted meeting.* Seasons of special effort to win the lost, with the pastor or an invited evangelist doing the preaching, are most desirable, but of themselves they are not adequate to meet the soul needs of all the lost people in any community. On these occasions many will accept Christ, but a large number will not. These seasons of special evangelistic effort should be only a part of a church's program and plan for winning the lost to Christ.

(2) *"Decision Day" in the Sunday school.* A "Decision Day" in the Sunday school from time to time does not by any means constitute an adequate soul-winning program for a church. The fact is, this is a method fraught with grave danger, and if used at all should be led by the pastor, and he should be sure that he is following the leadership of the Holy Spirit. At best this method is only partial, and even when combined with the annual protracted meeting it is not sufficient as a soul-winning program for a church.

(3) *A "Soul-Winning Drive at Easter."* There are many churches (and the number is growing) which concentrate their efforts to win the lost in a so-called "soul-winning drive" which culminates in a "decision day" and baptizing on "Easter Sunday." This custom is not only without scriptural warrant, but anti-Biblical. Any church which pursues this custom may expect to find its members destitute of a passion for the souls of men and lacking in conviction that people without Christ are eternally lost.

(4) *A half-hearted effort by the "Faithful Few."* It is heartening indeed to realize that in all the churches there are a few faithful who keep the soul-winning fires burning in their own hearts. They pray for the lost and in their deepest souls they yearn for the salvation of all men who are without God and without hope in the world. The pastor may always count upon this number and at least a few of his consecrated Sunday school teachers, who respond to every call made upon them, to pray for and seek the lost people in the community. But this is not sufficient, and the "faithful few" should be multiplied many times over until every church will have instead the "faithful many," upon whom the pastor may rely to search for the lost until they find them and bring them to Christ.

Having considered this matter from the negative side, let us now turn and see what are some of the main characteristics of an adequate soul-winning program for a Baptist church.

2. *Considered Positively.*

(1) *Constant and continuous.* This is the New Testament method of evangelism. "And the Lord added unto them day by day those who were being saved." The early Christians did not employ spasmodic efforts for teaching and preaching to lost people.

They did not set aside a stated or special week each year in which to win lost people to Christ. They believed that those who had not accepted Christ as Saviour were lost every week and every day in the year, and they went after them for Christ continuously, and when they were saved they were baptized immediately. They were not put on probation or saved up for gala occasion in the spring as is the custom of many churches now.

An adequate soul-winning program for a church must take into consideration that people who have not accepted Christ are lost—lost now and eternally! The sinner's only time for salvation is today—"Now is the accepted time, behold today is the day of salvation."

When a church confines its soul-winning operations to special days and annual protracted meetings, it does violence to the souls of lost people, quenches the soul-winning spirit of the members of the churches and limits God's power to save to certain times and occasions, and thus fails to function properly as a divine lighthouse.

(2) *A church program.* What are churches for, anyway? Are they not to carry out the will and complete the work of Christ in the world? Jesus said of himself and to us, "As the Father hath sent me, even so send I you." John 20: 21. Again, "For the Son of man came to seek and to save that which was lost." Luke 19: 10. And again, "I am come that they might have life, and that they might have it more abundantly." John 10: 10. Also the Apostle Paul said of him, "Christ Jesus came into the world to save sinners." 1 Timothy 1: 15.

The soul-winning program of a church should be comprehensive enough to provide a program in which every member of the church and every organization in the church may participate. Every organization should be a part of and have a part in this program. It should be so wide in its scope, so comprehensive in its plans, so constant in its efforts and so dead in earnest in its endeavor to win the lost that people everywhere will be impressed with the fact that the church's chief business is to win lost people to a saving knowledge of Christ.

(3) *Pastoral oversight and leadership.* The pastor is the watchman on the tower—the watcher for souls. He is God's man to lead his church—every member of it—after souls. If the pastor does not do it, it will not be done. No church will go ahead of its pastor in doing this divine task. If the pastor is without a passion for the souls of men and if he does not have a program which takes into account all the lost people in the community near at hand as well as those far away, his church will not have such a vision. There can be no doubt that the pastor's chief business is to lead in this, the chief business of the church.

In this connection, speaking of "The Preacher's Main Task" Dr. Scarborough, in *With Christ After the Lost,* says:

"The first preachers Christ called in his earthly ministry met the words 'Follow me and I will make you fishers of men' falling from Christ's lip, as their first ordination task. The last command of the ascending Saviour was 'Go ye and make disciples of all nations.' Between the holy call and the last commission Christ put the primary and ever-present duty of his preachers to be winners of souls. Whatever else he calls them to, he does not call them from this high duty. To this one end Christ came to seek and to save the lost, and to this unchanging work Paul always pressed, 'I am become all things to all men that by all means I might save some.' Christ said, 'As the Father sent me, so also I send you,' and his task was ever to seek and to save that which was lost."

Now let us take a practical view of this great question and see how the pastor may use the Sunday school organization in a constant, continuous, God-honoring, soul-saving program.

II. The Soul-Winning Program of the Church Made Practical in the Sunday School

1. *Leadership and Enlistment.*

This program should apply and extend to every department in the Sunday school.

(1) *The Pastor and General Superintendent Co-operating.*

a. *In purpose.* These two must have a real soul-winning purpose. Perhaps the best thing any preacher can do is to imbue his Sunday school superintendent with the purpose and spirit of the soul-winner. The pastor and superintendent must purpose in their hearts that the men and women in the Young People's and Adult departments, as well as the boys and girls in the Junior and Intermediate departments, shall be won to Christ. They will materialize a soul-winning program, and rest neither

day nor night until it is carried to a glorious consummation.

b. *In prayer.* Whenever there is found a pastor and Sunday school superintendent blending their prayers unceasingly for the salvation of lost people, in that place also is found the Spirit of God at work on the consciences of lost people. There one will find a spirit of soul-winning fervor on the part of the people. Where there is a praying preacher and a praying superintendent, the question is, How shall God not manifest his saving power?

A few brief months of joyous experience with Allen Fort (of hallowed memory) helped the author more than all things else to realize the power of a praying preacher with the soul-winning passion. Never were we together that Dr. Fort did not suggest that we pray if the place were at all suitable, and always the main burden of the prayer was in behalf of the lost people in the Sunday school and the community.

No wonder that fifty-seven men and women and boys and girls from the Sunday school found Christ at the regular eleven o'clock preaching service during the last four months of his life. He literally fulfilled the Bible injunction to "pray without ceasing." A praying pastor and a praying superintendent are irresistible in attacking the stronghold of Satan at any and every point.

c. *In plans.* An effective soul-winning program must have intelligent, prayerful, painstaking planning back of it; nothing left to chance. The pastor and superintendent should plan this phase of the work thoroughly.

The superintendent should see that all the teachers are provided with a correct list of names of the lost pupils in their classes, that they attend the weekly teachers' meeting regularly, that frequently at the close of the meeting they publicly express an interest in the salvation of these pupils, and solicit the prayers of all the officers and teachers in their behalf. At times teachers may be asked to report the number of unconverted in

their classes; also, the number who have made profession in Christ during a given period. In the event that there are officers and teachers in the Sunday school who are indifferent to the salvation of the lost, a procedure of this kind should help them to get rid of their indifference and warm their hearts anew with a genuine soul-winning fervor.

Five or ten minutes at the close of each teachers' meeting would be sufficient for this, and the information thus gained would furnish the pastor and the superintendent valuable suggestions for their own personal work program. It would also indicate to them the department or class they should visit for the purpose of making a definite appeal to the pupils to accept Christ.

d. *In performance.* The pastor and the superintendent must be at the work of winning souls—busy carrying out a well-defined purpose and program of winning the lost to Christ. Jesus said, "my Father worketh hitherto, and I work." "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9: 4.

The Holy Spirit is at work in the hearts and upon the consciences of sinners. Many of them, yea, multitudes of them, are ready to accept Christ if they only knew how. The soul-winner is needed to co-operate with the Holy Spirit, pointing them to the "Lamb of God that taketh away the sin of the world," telling them how to be saved. The Holy Spirit showed the jailer that he was a lost sinner, and Paul and Silas told him how to be saved. This soul-winning business requires action on the part of men, red hot with the soul-winning glow.

"Time worketh, let me work, too;
Time undoeth, let me do;
As busy as time, my work I'll ply
Till I rest in the rest of eternity.

"Sin worketh, let me work, too;
Sin undoeth, let me do;
As busy as sin, my work I'll ply,
Till I rest in the rest of eternity.

"Death worketh, let me work, too;
Death undoeth, let me do;
As busy as death, my work I'll ply,
Till I rest in the rest of eternity."

(2) *The Department Superintendent Co-operating.*

This brings another vital factor into this soul-winning program and helps to make it practical. Without the whole-hearted co-operation and leadership of the department superintendent there will be, can be, but little doing. The superintendent of the department must swing his department into line in this program of winning the lost. There can be no time lost here. Besides the boys and girls, there are grown young people and many mature men and women. The superintendent of the department as well as the teachers should have a list showing the names of the lost pupils by classes. He will form a holy alliance with the pastor and general superintendent, teacher and class officers in their behalf.

Certainly there should be definite seasons of prayer for these and oft-repeated opportunities given in the departments for them to confess Christ. From time to time following the lesson period he should invoke the aid of the pastor in presenting Christ to these lost ones.

(3) *The Teachers Co-operating.*

In this work lies the teacher's best chance to make his life tell for Jesus. He should have a complete prayer list of all the lost pupils in his class and daily spread this list out before God and claim his promise to save them. Each one by name, if possible, should be presented in Christ's all-powerful name.

The teacher of pupils in the higher grades perhaps should always make a two-fold application of the lesson, one to those who are saved and the other to those in the class who are not Christians. The teacher should fall back on Isaiah 55, memorize the entire chapter, and,

when impatient or discouraged, feed his soul on verses 10 and 11, and teach and plead for a verdict each and every time he comes before the class.

(4) *The Class Officers Enlisted in Behalf of the Lost Pupils in the Class.*

A praying, interested teacher can keep the soul-winning fires burning in the class. At every meeting of the class officers, the third vice-president and the teacher should bring the matter of the salvation of the lost members of the class before the officers. Special prayers should be offered in their behalf and definite plans matured, looking toward their salvation.

2. *Special Appeals Made in the Sunday School Programs and Class Periods.*

This is a matter requiring the intelligent co-operation of the department and class organizations, working in harmony with the general superintendent and pastor. Usually the pastor is the one to make these appeals, but at times the department superintendents and teachers may do so. Special appeals in the departments or classes are very effective. It is often easier for the lost to take the first step in the department or class. However, all who accept Christ should be urged to make public profession immediately before the entire congregation at the preaching hour, join the church and be baptized.

3. *Attendance Upon the Regular Morning Preaching Service.*

The entire Sunday school, from the Junior department and above, should attend the morning preaching service in a body; that is, by departments. This is the teacher's chance to make his teaching effective by bringing his pupils in the preaching service. This is the pastor's opportunity to reinforce the teaching process by the preaching process and call lost pupils to come to Christ.

4. *Special Seasons of Training and Winning.*

The best way to train soul-winners is to give them a course in soul-winning and, at the same time, lead them

in the work of actually winning souls. Each year pastors should conduct one or more classes in the science of soul-winning using, one at a time, the following books:

Winning to Christ—Burroughs
With Christ After the Lost—Scarborough
A Quest for Souls—Truett
Wisdom in Soul Winning—Hamilton

(Also a number of other books)

The special efforts should continue eight days from Sunday to Sunday. Four things should characterize the week's work: Prayer, Study, Personal Work and Reports. Prayers for the lost should be made all through the week, both day and night. There should be two study periods of forty-five minutes each evening from Monday to Friday with a ten-minute intermission between the class periods for prayer. At the close of the last period, ten minutes should be used for the assignment of names of the unconverted in the Sunday school and others in the community who are known to be lost. Only one or two names should be assigned to each worker who should agree to pray for and speak a personal word to each one thus assigned before attending the meeting the following evening. Often personal workers will be able to bring to the meeting with them those whom they have won to Christ during the day, and, when reports are called for, the latter may be given an opportunity to make a public profession of faith in Christ.

On the Sunday preceding this special effort of training and winning, the pastor may preach a sermon on prayer and one on personal work, and the Sunday following, both sermons may be directed to lost people and an invitation given for them to accept Christ and join the church.

In order to make such meetings highly resultful, several weeks for preparation should be used. The books should be ordered and all the deacons, Sunday school officers, teachers, organized class officers and a large number of the Sunday school pupils should be enlisted to take the work.

CHAPTER IX

THE SUNDAY SCHOOL FUNCTIONING AS A CHURCH FINANCING AGENCY

It is not a sin for a church to be in debt for some things. A church may owe a balance on its building which has been erected for the purpose of doing better work, or it may owe for some necessary items of equipment such as an organ, pianos, pews, etc., and at the same time maintain its self-respect, the respect of the community and a high state of spiritual power. However, it is reprehensible and shameful for a church of the Lord Jesus Christ to keep continually in arrears for running expenses and missions.

In his book, *Our Lord and Ours,* Dr. Burroughs truly and pointedly says, "The very life and progress of a church depends upon sound financing." Churches which habitually remain in arrears for running expenses and missions are usually destitute of attractiveness and charm; they drag along at a poor dying rate, and for the most part are purposeless, passionless and powerless.

I. Some Causes Why Churches Are in Arrears for Running Expenses and Missions

The great majority of churches which find themselves confronted with a deficit for current expenses and missions are not in this deplorable condition because of necessity, but for lack of executive leadership in planning and operating their financial affairs. The pastors, deacons and finance committees are not informed as to the best plans and most effective method in church financing, and are careless and slack concerning their church's financial standing before God.

1. *Some Churches Do Not Have Any Financial Program at All.*

They live from hand-to-mouth, trusting to "luck" that something will happen to keep them afloat. The members are ever in a state of spiritual starvation. The church is always on the defensive, it wages no vigorous warfare against sin at home and does almost nothing toward sending the gospel to the uttermost parts.

2. *Some Churches Have an Inadequate Financial Program.*

Their plans are partial, they include only a few of the objects fostered by their denomination and a very small minority of the members participate with any degree of regularity. Their efforts are characterized by spasms rather than system. The members are prodded from time to time by the pastor and finance committee. They are urged to "give until it hurts." Under such conditions it "hurts" to give anything. Such churches are in a constant state of pain, and go along year after year like a man on crutches.

3. *Some Churches Adopt a Really Worthwhile Financial Program but Fail to Operate it.*

They leave the plan to run itself and before the year is half gone they find themselves in arrears on running expenses and missions. Two or three high-powered special collections are put in during the year, and at the close of the year, if a deficit is faced, another special offering is called for, or the deacons go to the bank and borrow the money hoping in "some way to pull out" during the ensuing year.

In order for a church to keep out of debt for running expenses and missions, properly maintain itself and be free to conduct a vigorous offensive, it must have a sound financial system which functions fifty-two weeks in the year. Let us next see:

II. What a Sound Financial Program Will Accomplish

There is much discussion at this time as to what would properly constitute a sound financial policy or program for a Baptist church. Many plans are being offered and a number of systems are being suggested. We may not agree as to what is the best financial program for a Baptist church, but certainly we are agreed that an adequate financial system should accomplish the following two things: It should educate and enlist in Scriptural giving every man, woman, and child who regularly attend the services of the church, and it should keep the church free from debt for current expenses and missions. Let us take these two items up and examine them briefly in detail.

1. *A Sound Financial System Will Educate and Enlist in Scriptural Giving Every Man, Woman and Child Who Regularly Attend the Church Services.*

Church members and non-church members alike who attend the Sunday school and B.Y.P.U. as well as those who attend the preaching services will be educated and enlisted in scriptural giving by a sound financial system. The churches are obligated to educate and enlist in the grace of giving all who participate in any of the activities and all who attend any of the services. Furthermore, all these are obligated to support the entire church program with their means.

In a recently conducted survey relating to this matter, it was found that among the most efficient churches not more than forty per cent of the members, and usually not more than twenty-five per cent, were regular contributors to the church's financial program. These surveys did not include the vast numbers of non-church members among the Sunday school pupils and others attending the services of worship.

No need to speculate about this matter. Let those who doubt test it out for themselves. It can be done in a short time by simply comparing the church

treasurer's book and the church membership roll. The average so-called "Every Member Canvass" usually includes the large givers and the more prominent men and women of the church who are easily reached in the canvass. It does not take into consideration the multitudes of small givers, including the young people and the children, who belong to the church. Furthermore, the great army of non-church members who regularly attend the services of the church, both Sunday school and preaching services, are never thought of in connection with the Every Member Canvass. An adequate financial church program will include all church members and all others who regularly attend any of the services of the church.

2. *A Sound Financial System Will Keep the Churches Free from Debt for Current Expenses, Missions and Benevolences.*

In practically all Baptist churches sufficient funds are accessible, and may be made available, to defray all local expenses and make regularly worthy contributions to all denominational causes. The great need is a sound, adequate financial system correctly operated.

With the rarest exception, every church in the Southern Baptist Convention now receiving aid from the State Mission Boards not only would cease to be a burden upon these Boards but, on the contrary, would be self-supporting and regular contributors to the denominational program if an adequate Scriptural financial program were adopted and properly operated.

(1) If all the churches in the Southern Baptist Convention would adopt and correctly operate an adequate Scriptural system of church financing, in twelve months' time every financial obligation now resting upon our Boards and educational institutions would be wiped out.

(2) If all the churches in the Southern Baptist Convention would adopt and operate an adequate Scriptural system of church financing, at the end of the first twelve months the Southern Baptist Convention would be able

to double its missionary forces on all its mission fields both at home and in foreign lands.

(3) If all the churches in the Southern Baptist Convention would adopt and operate an adequate Scriptural system of church financing, practically every church now maintaining half-time and fourth-time pastorates, would be able to support a pastor for full time at a good salary.

(4) If all the churches in the Southern Baptist Convention would adopt and correctly operate an adequate Scriptural system of church financing, all pastors' salaries could be advanced to a point to give every preacher a comfortable living and a comfortable house in which to live.

(5) If all the churches in the Southern Baptist Convention would adopt and correctly operate an adequate Scriptural system of church financing, all the churches now needing buildings would be able to build them, and all houses needing it could be repaired and adapted for carrying out an adequate program of preaching, teaching, and training.

(6) If all the churches in the Southern Baptist Convention would adopt and correctly operate an adequate Scriptural system of church financing, our State Mission Boards would be able to assist in the organization and maintenance of churches and in the erection of church houses on every hill and in every valley where churches are needed in the entire territory of the Southern Baptist Convention.

In the last analysis then, it behooves us to discover a Scriptural system of church financing, and get all the churches to adopt and operate correctly this system. For, when this is done, our churches and our great denomination as a whole will be relieved of hurtful, burdensome debts, and then, and not until then, will Southern Baptists be able to launch a worthy world-wide program of conquest for Christ.

III. The Unified Budget Operated Through the Sunday School

What is known as the Unified Budget operated by the church through its Sunday school organization is confidently claimed by many pastors, deacons, and church finance committees to meet absolutely the churches' need for a sound financial policy. Let us examine briefly some of the distinguishing marks of this system.

1. *Under Church Control and Direction.*

The pastors, deacons, and finance committees have the oversight and direction of the inauguration and operation of the entire budget. The church determines what the budget shall include, how much shall be devoted to each of the different objects fostered by the church. Also, in large churches all accounts are kept in the church office by a church secretary or the treasurer, and in small churches by the church treasurer.

2. *An All-Inclusive Budget.*

It includes all church expenses and expenditures—all salaries, running expenses, missions, benevolences, and the expenses of all the church's activities such as the Sunday school, B.Y.P.U., W.M.U., and each and every other organization, activity, agency, and cause fostered by the church.

3. *One Treasurer—the Church Treasurer.*

The Unified Budget thus properly operated does away with the treasurers of the different agencies of the church such as the Sunday school, B.Y.P.U., and the W.M.U. The church treasurer receives and disburses all the funds.

4. *One Offering—a Church Offering.*

The Unified Budget thus operated does away with a multiplicity of offerings. It provides for one offering each week, and that a church offering. There are no more Sunday school offerings for Sunday school work, B.Y.P.U. offerings for B.Y.P.U. work, or W.M.U. offerings as such. The offerings made at the meetings of

these organizations go into the church treasury for the support of the entire church program.

5. *A Weekly Offering from Each Member of the Congregation.*

The Unified Budget thus operated calls for a weekly offering from everyone who attends any of the services of the church, non-church members and church members alike. This offering is made at the first service attended during the day whether the Sunday school, the morning preaching service, the B.Y.P.U. or the evening preaching service, and goes to the support of the entire church program.

Thus we see that the Unified Budget is an all-inclusive budget in deed and in truth. It includes all church expenses and expenditures, all the agencies and organizations of the church, the preaching of the gospel by the church, both at home and to the ends of the earth, and all the benevolences of the church. Likewise, it includes as a regular giver every man, woman and child who comes under the influence of the church.

6. *A Trained, Systematic, Sympathetic Organization to Make It Go.*

No plan will succeed, no matter how good, if left to work itself. An extensive organization and much time are required even in the smallest churches to keep in personal touch with each and everyone who should contribute regularly to the church financial program. The deacons and finance committee are too busy with their own personal affairs to devote the necessary time to insure the success of the church's financial program. They do not have sufficient opportunity and time for the necessary personal contact with the people in their homes or at the services on Sunday morning.

The Sunday school organization is logically the one body through which a church has personal touch with the greater part of its entire constituency once each week. The Sunday school officers and teachers have personal knowledge of every member of the Sunday

school, and the majority of the members of the church, and, with very little effort, are able to assist in the successful operation of the church's financial program. The Sunday school is effective as an agency both for inaugurating and for operating the Unified Budget.

7. *An Effective Record System.*

The Six Point Record System is a necessary and effective instrument in clinching the results of the Unified Budget operated through the Sunday school. Each week the officers and teachers may have accurate knowledge of the standing of each and every member of the Sunday school in relation to the budget. This information is furnished by the church bookkeeper or treasurer. Each pupil is furnished a monthly report card which shows his budget standing as well as his standing in the Six Point Record System.

The Unified Budget worked through the Sunday school can be made successful in the highest degree only through the proper operation of the Six Point Record System. This system acquaints the pastor, the finance committee, and the officers and teachers each week with the standing of every member of the Sunday school in his relation to the budget. No one is allowed to get behind with his offerings without his attention being called to it. The small givers as well as the large givers are looked after, the children as well as their parents receive undivided attention; no one is neglected. No other system has ever been found that successfully enlists a great throng of small givers in the budget and then keeps in sympathetic touch with each of these weekly. At this point this system of church financing succeeds and all other systems fail, and in the last analysis is the difference between real success and failure in church financing.

IV. The Inauguration and Operation of the Unified Budget Through the Sunday School

1. *Preparation.*

(1) *Budget committee.* To begin with, this should be a small committee, preferably of deacons, including the pastor, whose business it shall be to canvass thoroughly the whole situation and recommend a weekly budget to the church for adoption. This committee should be sympathetic with all the church's agencies and activities, and should include in the budget sufficient funds to finance all the organizations and interests of the church without embarrassment to any of them.

At the proper time this committee should be enlarged to include each and every officer and teacher in the Sunday school and all W.M.U. and B.Y.P.U. officers.

In this connection, we quote from a leaflet (issued by the Department of Church Administration, Baptist Sunday School Board) by Dr. T. L. Holcomb, pastor of First Baptist Church, Oklahoma City, Okla.:

"Three months or longer before the fiscal year begins, a committee should be appointed from the deacons to recommend a budget. If records have been kept, the church office can furnish an itemized statement of current expenses and all contributions for the past two or three years. The Sunday school superintendent can secure a carefully prepared statement of the needs of each department. The president of the W.M.U., the director of the B.Y.P.U. work and the president of the Brotherhood will be requested to furnish the same information for their organizations. The house committee will furnish an estimate of the money needed for repairs and equipment. With the above information in hand the budget committee can arrive at a safe estimate of the expenses for the year, always allowing for growth and expansion. The needs of the denominational program may be met by agreement that all money contributed shall be divided, say on a fifty-fifty basis, between local expenses and missions and benevolences. Their report

will be made to the deacons who will make such corrections as may be necessary and pass it on to the church in conference for final approval. This report should be printed and distributed so that each member may see amounts allocated and understand every recommendation made."

(2) *Informational campaign.* The highest success in this important undertaking can only be reached through a widespread informational campaign. This preparation period should cover from six weeks to two months. At the very beginning a day should be set on which the "Every Member Canvass" is to be made. The people, all the people, should be informed. This may be done through teaching, preaching and praying. A general class in stewardship; a mission study class among the women; a stewardship class in the B.Y.P.U.; sermons by the pastor; prayer meeting talks by the pastor; an all-day prayer service to which every member of the church is asked to come at least for a few minutes at some time during the day from eight o'clock in the morning until nine o'clock in the evening; presented briefly to the teachers and officers of the Sunday school at the Weekly Teachers' Meetings; four-minute talks in the different departments of the Sunday school and Sunday school classes, B.Y.P.U., and W.M.U.; placards with appropriate Scripture mottoes and slogans; appropriate banners in each auditorium and classroom setting out all the items of the budget; the budget printed in the church bulletin; letters from the pastor and finance committee to every member of the church, friends of the church and all Sunday school pupils not members of the church.

The above are some of the means which should be used in preparing the people for the installation and inauguration of the Unified Budget through the Sunday school organization.

2. *Inauguration.*

We have discussed the matter of publicity, the appointment and the work of the budget committee and the adoption of the budget by the church. We now come

to the work of installing the budget—the actual work of subscribing to the budget.

(1) *The pastor, deacons and finance committee should subscribe to the budget.* At a meeting attended by the pastor, all the deacons and finance committee, each of them should sign a subscription card. They are the leaders and what they do will in a large measure determine what the whole church will do. After these leaders have made their subscriptions they will then be able to get behind the proposition with the utmost earnestness and enthusiasm and not before.

(2) *Sunday school officers and teachers should subscribe to the budget and accept quotas.* (a) At a regular weekly meeting of the officers and teachers of the Sunday school, with all present, each officer and teacher should sign a subscription card to the budget. They are leaders of power and influence, and this definite action is necessary in order to put each and every one of them back of the budget with the greatest enthusiasm.

(b) Department quotas accepted. The budget chairman should ask the department superintendents each to accept a quota for his department. This should be carefully worked out ahead of time by the finance committee, the pastor and the Sunday school superintendent. It should be thoroughly explained that this is in no wise an assessment but a suggestion of an amount for each department to subscribe, subject to change if the department superintendents so desire.

(c) Class quotas accepted. After the quotas have been accepted by each department superintendent the workers' meeting should adjourn and meet in department groups. Here the matter of the quota which has been accepted by the department should be gone over again, and each class in the Young People's and Adult departments should be asked to accept a certain quota which has been worked out by the finance committee, the pastor, the general superintendent and the department superintendents. The teachers and perhaps class officers should be consulted at this time, and if they desire, the

quota of their classes may be changed to meet their approval. Class quotas should not be assigned in the Intermediate department and grades below. Again, it should be emphasized that this is simply a suggested quota and not an assessment, and is not binding until accepted by the classes themselves, and then only accepted as a goal which each class shall strive to reach.

In small non-department Sunday schools, instead of working through department superintendents, the budget committee will work through the teachers and submit to them at the teachers' meeting a suggested quota for each class.

(3) *Securing subscriptions to the budget at the Sunday school hour.* The day has arrived for securing the pledges. Department and class quotas should be shown on a blackboard in each department room. Brief explanatory words should be said by the department superintendents. The teachers should then take charge of their classes as soon as the reports of the day are made up, the class quota should be explained, the subscription cards passed and every member present urged to make a weekly subscription to the budget fund.

In the Junior and Intermediate departments the matter should be approached with great tact, and only those among the pupils who know how much they should give should be allowed to sign subscription cards. In the Cradle Roll, Beginner, and Primary departments no pupil should be asked to sign a subscription card. All teachers and officers who did not sign a card at the workers' meeting should now sign.

(4) *Securing subscriptions to the budget at the morning preaching hour.* After the sermon by the pastor, the deacons and finance committee should pass subscription cards to everyone present who has not already made a subscription, and sufficient time should be allowed to secure a subscription from everyone present. The pastor should have this matter in hand and see that no one is omitted.

(5) *Going afield for subscriptions to the budget.* The deacons, finance committee and Sunday school teachers and officers should visit in the homes of all church members and Sunday school pupils in the afternoon. It will be well for a lunch to be served at the church building for all the workers in order that they may get out into the field and into the homes of the people by one o'clock.

Young People and Adult teachers will go after members of their classes who were absent from the Sunday school at the morning hour.

Cradle Roll, Beginner, Primary, Junior, and Intermediate teachers will visit the parents of their pupils and secure a subscription from them for their pupils.

The names of church members not in the Sunday school will have been divided into convenient groups, and placed in the hands of the deacons, finance committee, and others secured to assist in the campaign, and each of these should be visited and asked to subscribe to the budget.

(6) *Open house.* The church building should be open all the afternoon and one or more workers should be on hand to take the subscriptions from those who were not present in the morning services and who prefer coming to the church in the afternoon to make their subscription rather than to be visited in their homes by the committee.

(7) *Securing subscriptions at the evening service.* (a) B.Y.P.U. members of the finance committee should attend the B.Y.P.U. and should be allowed an opportunity to present briefly the budget and secure a subscription from all members who have not yet subscribed.

(b) Evening preaching service. Before dismissing the congregation, the pastor should call for reports from the budget chairman and urge all present who have not yet subscribed to make a subscription to the budget.

(8) *Keeping at the task.* Let the subscription committee and Sunday school teachers and officers press the matter of securing subscriptions each day during the following week. Naturally some will be missed on Sunday. They should be visited in the evening hours during the week and everyone given a chance to make a subscrip-

tion to the budget. By pursuing this method with energy and vigor all during the week, practically the entire Sunday school and church membership can be enlisted in the budget in a week's time. The matter should be pressed until a subscription card is signed by every church member and every member of the Sunday school.

3. *Operation.*

It is not enough to set out properly a correct system of church financing and secure subscriptions to the budget. The system must be correctly operated if it is to prove successful. This requires intelligent, painstaking and never ceasing vigilance and energy.

(1) *A good system of bookkeeping essential.* (a) Sunday school records. The Six Point Record System should be properly installed and correctly operated. This may be done in any Sunday school by the election of a bright, intelligent person, usually a young lady, to be the general secretary. Let this be understood by all: This system of church financing cannot succeed apart from the correct operation of the Six Point Record System. This system must be installed as planned and operated as per instructions. Let there be no speculating or guess work about it. Follow instructions to the letter and success is assured.

(b) Church treasurer's books. The budget system of church finance operated through the Sunday school requires much clerical work where it is correctly installed and operated. An account should be kept with every individual who contributes to the support of the church's program, children as well as adults, and small givers as well as large givers. Practically all the churches will have to change their system of keeping their treasurer's records. Scores of churches should by all means employ a church bookkeeper for this particular purpose. Of course, multitudes of churches cannot do this. However, they can improve their system of keeping their records and should do so immediately.

(2) *Monthly statements rendered.* (a) Records of Sunday school pupils. Each month a card is issued to each

pupil in the Sunday school showing his standing on the Six Point Record System; also, his financial standing on the budget. In making out the monthly Sunday school reports, the Sunday school secretary should secure from the church bookkeeper the financial standing of each member of the Sunday school and insert it on his monthly Six Point Record System report. These reports are handed to all the pupils present on the first Sunday morning of the month and delivered to all the absentees by teachers or organized class officers during the following week.

(b) Statements to all church members in arrears not in the Sunday school. The church treasurer should mail a statement to every church member not in Sunday school who is behind on the budget. He may also mail a statement to all church members in the Sunday school. However, this is not essential each month as they are brought face to face with their financial standing when they receive their Sunday school monthly report.

(3) *Dealing with new Sunday school pupils.* When new pupils join the Sunday school, teachers should acquaint them with the operation of the financial system of the church and put into the hand of each new pupil a letter which has been prepared by the finance committee, a subscription card, and a few of the Six Point Record System weekly report envelopes. New pupils should not be unduly urged to make a subscription immediately on joining the Sunday school and little time need be taken by the teacher in explaining the system. However, if new pupils do not sign up in a worthy way, in a short time, the teacher, preferably, or an organized class officer, should make a personal visit to new pupils and go into the whole matter with them and secure their subscriptions.

(4) *Dealing with new church members.* When new members join the church, an envelope should be given to them containing a letter explaining the church's financial system, a leaflet on stewardship, and a message from the pastor, a subscription card and a few offering en-

velopes. In the event they do not sign the subscription cards in a short time, a visit should be made to them by one of the members of the finance committee and their subscription secured.

(5) *Finance committee always busy.* It will be necessary for the original finance committee to keep in close touch with the church records and not allow subscribers to the budget to get in arrears for large amounts or for a great length of time. Prompt payers to the budget is what is needed. When members get in arrears for large amounts, or for a long time, it often has a bad effect upon them. They cease to attend the services regularly and lose interest in the work. Often misfortune befalls people, ill health or loss of position renders them unable to meet their financial obligations to their church. These cases should be understood, and subscribers should be relieved of their financial obligations until a new source of revenue is realized. A wise finance committee can render valuable spiritual service at this point.

V. A Word of Caution

Pastors, Sunday school superintendents, department superintendents, and teachers should not under any circumstances allow the finance committee to exploit the Sunday school as a money gathering agency. They should see that nothing, no matter how important in itself, should in any wise come in to interfere with the Sunday school as a Bible teaching agency. If the proper wisdom and care are exercised, the Sunday school organization may be used in a wonderful way by the church in the operation of its financial system and in many other useful ways. However, under no circumstances should the leaders ever forget that the main business of the Sunday school is to teach the Word of God. All other things are incidental.

CHAPTER X

THE SUNDAY SCHOOL FUNCTIONING AS AN AGENCY FOR THE PROMOTION OF THE SOCIAL LIFE OF THE CHURCH

The church family has its services of worship, its mid-week service of devotion, its regular business meetings and a regular stated time for the observance of the Lord's Supper. Without question, each and every member of the entire church family should attend and participate in all of these services. Likewise every church should make definite and ample provision for the play life of every member of the church family and their friends on the basis of the social needs of each.

It is not claimed that the Sunday school is the only means or agency through which a church may and should minister, in a social way, to its members. In all of the church meetings referred to above there is opportunity for social contact which should be utilized. The W.M.U. also has its social group meetings. Likewise, the social activities of the B.Y.P.U. are used in a large way to reach and help the young people of our churches.

If the social side of the life of the church family is to have meaning and contribute in a worthy way to the spiritual development and happiness of the members, it will necessarily have to be planned for with the greatest intelligence. Plans for the church's social life for the entire year should be wrought out in advance and adopted at the church's first business meeting of the new year. This program or schedule should be printed in the church bulletin, if there is one, and otherwise given such shape that it may be referred to from time to time throughout the entire year as the need arises.

In order that there may be no conflict, the social activities of all of the church's organizations should be under church control and co-ordinated. The pastor of the church, the superintendent of the Sunday school, the president of the W.M.U., and the president of the B.Y.P.U. should meet and formulate policies and make plans that all of the social activities of these different organizations may receive the proper consideration.

I. The Spiritual and the Social Closely Related

All people, both old and young, are naturally socially inclined, more or less, and the type of social pleasures in which they engage have large bearing upon their spiritual development. It is a fact that one's social practices and habits are a fair index to his spiritual condition. One cannot engage in questionable worldly amusements and at the same time live on a high spiritual plane. It is impossible. A Christian cannot be wrong in his social habits and at the same time enjoy close and sweet fellowship with Christ. It is also a fact that one cannot engage in questionable worldly pleasures and maintain a deep interest in things spiritual. His love for Christ will grow cold. His love for lost people and his power to win them to Christ will desert him. If this is true, and no one will deny it, then how important it is that the churches should give the question under discussion the most careful and prayerful consideration.

Before studying about the place and power of the Sunday school in promoting the social life of the churches, let us consider something of the opportunities for the development of the social side of the life of the people offered at the regular services of worship on Sunday and the mid-week prayer meeting.

II. Using the Opportunities for Social Development at the Services of Worship

Every church should have deacons who will endeavor to generate a spirit of brotherly kindliness and friendli-

ness at all the services of the church. Certainly, no stranger or visitor should be allowed to attend any of the services of the church without receiving a warm welcome and a friendly handshake from either the pastor, one or more of the deacons, an usher, or other members of the church family. The deacons can do this if they care to do so.

It is told that on one occasion just as the pastor was in the act of taking his text for the morning sermon a deacon informed him that a man was in the audience with his hat on, and asked what he should do about it. The pastor told the deacon if possible to induce the man to remove his hat; otherwise request him to leave the church. Whereupon the deacon very cautiously approached the man and said, "My friend, we are very glad to have you in the service of worship this morning, but you are requested either to take off your hat or to leave the building." With some show of feeling, the man exclaimed, "It worked, it worked! I have been attending this church for three months and you are the only person who has ever spoken to me."

1. *The Morning Preaching Service.*

It is remarkable how a real friendly corps of ushers at the church doors Sunday morning can help the service and contribute to its spiritual worth. The ushers should be chosen, for one thing, because of their amiability and spirit of brotherly kindliness. Under no circumstances should they deteriorate into perfunctory, professional handshakers, but they should be men who love Christ and who are deeply interested in people. They should know how to greet the members of the church family as well as visitors in a way that will make them all feel that the church is a true brotherhood.

2. *The Evening Preaching Service.*

As a rule the evening service of worship is less formal than the morning service, and, perhaps, a better opportunity is presented for social contacts. Usually more strangers and lost people attend the evening services,

and the right sort of an attitude on the part of the ushers can do much toward making them feel perfectly at home.

In one church, in addition to the regular ushers for the evening service, the pastor appoints a company of "greeters" composed equally of men and women. These greeters do not seat the people, the ushers do that. Their business is to see that not a man, woman, or child enters the building without being spoken to and welcomed to the service. They are busy both before and after the service. The greeters are changed every Sunday evening. At the morning service, the pastor announces the names of those who will serve as greeters at the evening service and designates both a man and a woman at each door to the building. Each greeter wears a flower, and at some time in the evening before or after the sermon the pastor calls attention to them and asks all visitors and strangers to make themselves known to the greeters. This simple method has worked wonders in making the church attractive to strangers and visitors as well as all members of the church family. Perhaps most of all it has benefited those who are selected from time to time to act in the capacity of greeters.

3. *The Mid-Week Prayer Service.*

It is generally understood that attendance at the mid-week prayer service is expected to be small. It is taken for granted that only a few will attend. This is the wrong attitude. Attendance in the mid-week prayer service in all town and city churches may be large. However, it will have to be planned for with much care. A good program should be arranged a week in advance. The pastor should not do all the talking, perhaps. All talks should be brief. One pastor uses the following method: He divides the names of those who do not attend regularly into groups of five and assigns a group each to a large number of regular attendants to invite to the prayer service. This insures a fine attendance each week. Of course, some of those invited do not come; however, many come who otherwise would not.

The mid-week prayer service is called the "Fellowship Service" and hundreds of the members and others attend these mid-week services regularly. During the evening sometime opportunity is given for each person to shake hands with someone whose name he does not know or with whom he is not well acquainted or some member he has not seen for quite a time. The service is really made a service of fellowship and praise, and the people linger after the meeting is dismissed and count it the best service of the week.

Let us say that a true spirit of brotherly kindliness and friendliness cannot be generated in a church by mottoes on the wall and advertisements on the front pages of the bulletin and newspapers, but only by pastors, deacons, ushers, and "greeters" who manifest a genuine interest in people. One of the finest ways to manifest our love for Christ is by showing our deep concern in the welfare of people at all the services. The people will know whether we are sincere in our efforts to be friendly.

Now let us consider:

III. The Place and Power of the Sunday School in Promoting the Social Activities of the Church

Logically, the Sunday school is the one organization in all our churches that touches in an effective way a multitude of men, women and children in the community not yet affiliated with the church.

The Sunday school is more informal in its work than are the other services. There is a freedom and informality about its sessions which makes an appeal to all ages and conditions of people. Thus the Sunday school lends itself in an easy way to the promotion of the social life of the church. Grouping the pupils into classes and departments, of course, makes it easy to have enthusiastic class and department spirit as well as generating a school spirit.

In department Sunday schools the key people are naturally the general superintendent, the department superintendent, the teachers, and, in the higher grades, the

organized class officers. This fact also holds good in non-departmentized Sunday schools, with the exception of course that there are no department officers. Thus, we readily see that it is easy to locate responsibility for leadership in promoting the social life through the Sunday school. Now let us see how this may be done.

In addition to the regular Sunday school officers and others mentioned above undoubtedly there should be some one person charged with directing the social activities of the church. Each church should have a general director of social activities, and the Sunday school organization should be used to take care of "lonesome" people, visitors, and strangers and provide regular wholesome entertainment for the membership and entire church constituency.

1. *A Director of Social Activities.*

While perhaps the church is not aware of it, yet every church has one or more persons within its membership with gifts especially fitting them for social leadership. The pastor and general superintendent should locate this man or woman as the case may be. Lay the importance of the work upon his heart and enlist him, and have the church formally elect him and set him apart for this delightful phase of Christian service. He may be elected as one of the associate superintendents of the Sunday school with this as his major duty.

Naturally the social director should work in closest co-operation with the pastor, superintendent, department superintendents, and teachers in co-ordinating the entire social life of the Sunday school and church. In planning for the social life of the church through the Sunday school organization, it would be logical to plan to hold at intervals throughout the year class socials, department socials and general Sunday school socials, the latter to include all members of the Sunday school and congregation.

Let us next consider the importance of the Weekly Teachers' Meeting as a means of promoting a spirit of fellowship and happiness in the church.

2. *The Weekly Teachers' Meeting.*

A meeting of the officers, teachers and many class officers every Wednesday evening affords one of the best opportunities for the cultivation of the social life of the people. This meeting should begin with a thirty-minute lunch period in which all of the workers gather together to eat and have a good time generally. On this occasion, many of the leading men and women and young people of the church meet for conference and study and learn to know each other better and to think more of each other. The social benefits derived from this sort of a teachers' meeting weekly are of inestimable value, and even this one feature is worth more than the cost of maintaining such a meeting.

Often finance committees and deacons are slow to recommend to the church that the expenses involved in supplying the lunches at the weekly teachers' meeting should be paid for by the church because they do not understand the social value of this meeting to the entire work of the church. They need to study the social needs of the people, and the relation of the social and spiritual, to be convinced that more attention must be given to the cultivation of the social side of the life of Christian people, under proper environment. The maintenance of a good Weekly Teachers' Meeting is one of the best ways to do this.

3. *General Sunday School Socials.*

At least one and perhaps two socials should be held annually to which all members of the church, the entire Sunday school membership and a host of friends should be invited. One of these general meetings should be held in the fall of the year, soon after Promotion Day, perhaps. This of course, should be an indoors social. A good program should be planned in which all departments and classes should participate. This general program may be of such a nature that it can be held in the main auditorium provided there is no secondary auditorium that will hold the congregation. After the general program

is over, the meeting should break up into department and class groups where a brief program should be rendered and light refreshments served.

4. *Department Socials.*

There should be one and maybe two department socials annually for each department. At most two will be sufficient in view of the general Sunday school social and class socials which should be held. Responsibility for all department socials rests primarily upon the department superintendent, working with the general social director. Certainly all the officers and teachers in each department should attend all department socials.

5. *Class Socials.*

In the Junior and Intermediate departments the class socials should be held under direct guidance of the teachers and often in the homes of the teachers; whenever possible the department superintendent and other department officers should attend.

Classes of Young People and Adults should have their own social leaders. However, the teachers and department officers should if possible attend all social functions.

Inter-class socials in the Young People's and Adult departments are always delightful. They generate a fine spirit of loyalty and enthusiasm and are sure methods of class building.

6. *Suggestions for Department and Class Socials.*

Space forbids anything like a full discussion of the important question before us, and at best only the briefest suggestions can be made with reference to the kind of socials that may be held in the different departments and classes. However, the suggestions we make will help the student, we trust, to catch a glimpse of the value of the right kind of socials in all the departments and undoubtedly quicken his interest in this highly important phase of church work.

(1) *Cradle Roll and Beginner department socials.* Regarding socials for the little people in these depart-

ments, Miss Elizabeth White, a Cradle Roll and Beginner specialist in the Elementary Department of the Baptist Sunday School Board, says: "At least once a year a department social should be planned for the Cradle Roll workers, mothers, and babies for the purpose of having a happy, helpful time together. An enthusiastic Cradle Roll superintendent with good Cradle Roll workers will find joy in planning such a party, and a most successful one may be held provided it is very informal and homelike. Sometimes mother brings baby to the party and sometimes baby is invited to bring mother. In either case an informal but attractive program should be arranged for the mothers, and very simple little games should be planned for the children who are old enough to enter into them. The children's party should be held in a room apart from the mothers. Socials through the Beginner department of the Sunday school are far-reaching in strengthening the bonds between the home and the church. Through social contact steps are often made toward realizing the slogan of the Cradle Roll department—'A Christian Home for Every Baby.'"

(2) *Primary department socials.* Miss Allene Bryan, a Primary specialist in the Elementary Department of the Baptist Sunday School Board, has the following words to say concerning socials for the children in the Primary department: "In the Primary department the workers feel the need of entering into the social life of the children, not only because they wish to make the children happy, but because of the opportunities for helpfulness this closer contact affords. Knowing the children on Sunday morning is knowing only one phase of their lives, and as religious workers we cannot meet the needs of these children unless we know them during the week. The seasons offer excellent opportunities for parties and picnics, and through the play on these occasions the needs of the children are revealed; the teacher and children become better acquainted, and the tie of love is strengthened. Through play the children are

taught many helpful lessons, such as courtesy, unselfishness and fair play, and certainly these are lessons which should be taught in the early years.

"Let the parents be included in our summer picnics and hold informal meetings with them while the children are playing. There is no better way to gain their co-operation."

(3) *Socials for the Junior department and classes.* Miss Lilian Forbes, secretary of the Elementary Department of the Baptist Sunday School Board, offers the following suggestions about how to make the social life of the Junior department effective: "If the department is small and the boys and girls are like a family group at home, by all means have one indoor and perhaps three outdoor parties during the year.

If the department is large and the boys and girls come from various sections of the city, one general party a year is sufficient. Have it a getting-acquainted party. A committee of boys and girls from each class with two or three adult advisors should make the plans. *Junior Program Material,* by Blankinship, offers a Promotion Day Party, an Annual Birthday Party, a Summertime Christmas Tree, an out-of-door Picnic Party, a Christmas Party and a Junior Jamboree.

A Party to Our Mothers, A Party to Dad, coming respectively just before Mothers' Day and Fathers' Day, brings worlds of fun and joy if boys and girls make the plans, prepare the tables, wait on the guests, and either prepare or help prepare the menu. Toasts to Mother, Toasts to Dad bring lots of fun and merriment.

But mid-week group hikes are the finest of all parties. There should always be a leader, at least one adult who is a good hiker. The occasion for the hike and the place of the hike should be determined upon either in the pre-session time on Sunday morning or at week-day meetings of the class. Wild flowers and bird-lore are of great interest to boys and girls, and spring is the best time for these hikes.

Nutting parties and weiner roasts should feature the frosty days. Avoid night parties of the old-fashioned type. Help them to see God in his world and fill their minds and lives with the high, clean things of God's out-of-doors."

(4) *Socials for the Intermediate department boys and girls.* Miss Mary Alice Biby of the Intermediate Department, Baptist Sunday School Board, makes the following helpful suggestions: "The social needs of the Intermediate must be met. How much better to meet them through a proper ministry to his social demands. Forbidding participation in the questionable social pleasure of the day without supplementing something of a right nature will not secure the results desired.

The department and class socials properly conducted will (1) counteract worldly attractions; (2) afford needed fellowship; (3) create department and class spirit and loyalty; and (4) prove of great cultural value. Various kinds of attractive socials may be held for the entertainment and helpfulness of these boys and girls.

Many departments are having the Annual Promotion Banquet upon which much time and thought are spent. Last year a number of departments held banquets.

One Intermediate department has had its annual banquet for the last five years. Committees are appointed weeks in advance, invitations, decorations, programs and the menu are worked out in minute detail.

The monthly class business meeting, with its social period, affords another opportunity of meeting the social needs of the boys and girls.

Recently at the mid-week prayer service in one of our great churches a fine young man in the fourth grade of the Intermediate department in discussing the topic, 'What My Church Means to Me,' which had been assigned him, among other things, said:

'The finest and most lasting friends I have, have been made in the Sunday school. They are fine because they are brought up in a Christian atmosphere by Christian

fathers and mothers, and because they are Christians themselves.

'They will be lasting because some of them have grown up with me through all the years, and our friendships have grown stronger as we have met Sunday after Sunday, and week after week in our social life and other activities.

'Our socials are always wholesome and enjoyable. We can always have a good time without doing things we know are not right. My church means more to me socially than any other organization.' "

(5) *Socials in Young People's and Adult departments and classes.* Mr. William P. Phillips, secretary of the Young People's and Adult Department, Baptist Sunday School Board, makes the following helpful suggestions concerning the importance of giving intelligent attention to the social life of the Young People and Adult pupils and also offers some simple, practical suggestions which may be used profitably by our people:

"A well-planned department social is one of the most delightful social events in a Sunday school.

The department socials may be in the nature of banquets or outdoor features such as a picnic, fish fry, barbecue, or any other well-chosen form of entertainment. A periodical social event of this nature will promote the highest and best relationship between classes and workers alike, and stimulate the work and fellowship of the entire department.

With the closing of the year's work, in connection with the retirement of the old officers and inauguration of the new officers, the annual class banquet has a large place in the life of any class. It really should be the social-extraordinary of the year.

The monthly class social is the major social activity of a Young People or Adult Bible class. It is generally held in connection with the monthly business meeting of the class which is considered an ideal arrangement.

Certain seasons, events or holidays offer the second vice-president fine opportunity for planning some of the

most charming social events all through the year—Washington's birthday, Valentine Day, Fourth of July, Hallowe'en, Thanksgiving, Christmas, New Year's Day, and perhaps others offer suggestions.

With the coming of the summer season, the call of the great out-of-doors suggests a splendid clue to the social leader of a Young People's or an Adult Bible class for some of the most attractive social occasions. Nature provides many beauty spots where the class picnic may be held—weiner and marshmallow roasts, barbecues—where many wholesome games and other outdoor forms of recreation may be enjoyed."

Suggested Books for Games and Socials

Games in Rhyme for Children
The Children's Book of Games and Parties
The Fun Book—Edna Giester
Getting Together—Edna Giester and Mary Wood Hinman
It Is To Laugh—Edna Giester
Games for All Occasions—Mary E. Blain
Games for Everybody—May C. Hofmann
A Handbook of the Outdoors—Earle Amos Brooks
Handy—Lynn Rohrbrough
Phunology—E. O. Harbin
Suppose We Play—Imogene Clark
A Book of Original Parties—Ethel Owen
Ice Breakers and the Ice Breaker Herself—Edna Giester
Parties That Are Different—Ethel Owen
Bright Ideas for Entertaining—Mrs. Herbert B. Linscott
Up-To-Date Social Affairs—Mrs. Herbert B. Linscott

All of the above may be secured from the Baptist Sunday School Board and the affiliated Baptist Book Stores.

CHAPTER XI

THE SUNDAY SCHOOL FUNCTIONING AS A CHURCH MISSIONARY AGENCY

In Acts, chapter 1, verse 8, we have recorded the last words of Jesus before his ascension, as follows: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." While it may seem a bit fanciful, at the same time it seems to us very logical and real to compare our local church field to "Jerusalem"; our State Mission field to "Judea"; our Home Mission fields to "Samaria" and our Foreign Mission fields to the nations beyond designated in the Commission as "the uttermost parts of the earth." Certainly, our obligation as Christ's witnesses is to give the gospel message to all people everywhere, "beginning at Jerusalem."

It is the purpose in this study to approach this question in as practical a manner as possible. We desire actually to help our people to realize how our Sunday schools and Sunday school organizations may be utilized by our churches to make the greatest possible contribution toward the education and enlistment of all our people, from the youngest to the oldest, in world-wide missions. We desire to show how our Sunday schools in their plans and operations are linked up with the world program of Southern Baptists.

In order to do this, as indicated above, we will follow the divisional lines understood and adopted by Southern Baptists in the arrangement of our missionary work. We will first discuss the fields and then the means we employ in getting our missionary messages to our people, thus acquainting them with our program for winning the

world to Christ, and seeking to enlist every member in every Baptist church to co-operate in this program.

I. "The Field is the World"

1. *The Local Field.*

By this is meant the territory immediately surrounding each church house or home. While no visible lines can be drawn circumscribing any church's territory, at the same time, in cities where there are two or more churches, it is generally understood that each church should observe certain metes and bounds marked by certain streets or avenues. Of course, this plan cannot apply in all cases and no hard and fast rule can be made in this connection. For example, some large "downtown" churches must necessarily look far beyond their own immediate locality for a large part of their prospective members. Likewise, in some country communities, one church may easily cover a territory within a radius of ten miles while another rural church would cover a territory perhaps only half so large. The matter of accessibility and the nearness of other Baptist churches would be the deciding factors.

It is not enough for churches to build commodious, modern houses of worship, provide attractive preachers with entertaining programs of worship, maintain great Sunday school, B.Y.P.U., W.M.U., laymen's organizations. All these are greatly to be desired, yet many churches have these and still there are multitudes of lost people living under the very shadow of these churches, few of whom ever attend any of the services. Something more is needed.

Through its Sunday school organization, every church should put on at least annually a religious census of the community in which the church is situated for the purpose of definitely locating every man, woman and child in the community who is a stranger to grace. And through its Sunday school organization, every church can and should visit, not only once but many times if

necessary, every lost person thus located, with an earnest invitation and a loving urge to join the Sunday school and attend the services of public worship. Likewise, through the Sunday school organization an energetic, ardent, soul-winning pastor should reach each and every one of these lost people with an earnest invitation to accept Christ as a personal Saviour.

The local church field is a very definite and important part of the world. It is the beginning point in every church's missionary operation. In his last words to his disciples, Jesus told them "to begin at Jerusalem," and any church which so desires may utilize its Sunday school organization in carrying out the first part of the Great Commission to reach the last lost man, woman, and child in its local territory.

2. *State Missions.*

For the sake of convenience and to simplify and make effective our work, we characterize the next step in our missionary work as State Missions. Every state in the territory of the Southern Baptist Convention has an organization with headquarters for the purpose of carrying on missionary work in that particular state.

The work which we call State Missions is usually divided into departments about as follows: Sunday School Work, B.Y.P.U. Work, Laymen's Work or Men's Brotherhoods, W.M.U. Work, Church Building, Colportage, the denominational paper and Pastoral Missions. Some of the states do not divide their work exactly as indicated above, some have fewer departments and others have additional departments according to their needs.

The work of Pastoral Missions is usually the main channel for the promotion of missionary work by the different State Mission Boards. This phase of the work calls for supplementing the salaries of pastors of weak churches, assisting in the support of pastors in strategic places, in struggling country churches, in industrial centers and in suburban churches of our great cities. Also,

some of the State Mission Boards maintain departments of evangelism.

Following closely the work of Pastoral Missions and evangelism comes Education work, which consists of Sunday School, B.Y.P.U., W.M.U., and Laymen's work. Another form of missionary work carried on in some of the states is that of "Enlistment." Men are employed who instruct and assist the churches in putting on the best methods of church financing. In some of the states these men are called "Budget Men."

3. *Home Missions.*

The time is not yet in Southern Baptist life when we are agreed that each state can take care of all the missionary work needed to be done within its borders. Some of the states need help from other states as they do not all have the same problems. For example, New Mexico, with a small Baptist constituency and a large Indian and Mexican population, has problems which do not confront many of the other states. Maryland, with its immigration problems; Texas, with its large Mexican population; Florida, with its large Cuban population; Louisiana, with its 500,000 French-speaking people; South Carolina, with its rapidly growing industrial situation; and Tennessee, Kentucky, North Carolina, Arkansas, Georgia, Alabama, Missouri, South Carolina and Virginia, in which the Southern Baptist Convention maintains what is known as our Mountain School System. These and others are exceptional situations, and these states need the co-operation of all the states in the Southern Baptist Convention in taking care of them. Hence, the Home Mission Board with its headquarters at Atlanta, Georgia, is intrusted with these weighty matters, as well as other needy phases of missionary work now being done by Southern Baptists.

The Home Mission Board operates in the following states: Alabama, Arkansas, District of Columbia, Florida, Illinois, Louisiana, Mississippi, Missouri, New Mexico, North Carolina and Oklahoma.

The particular phases of missionary work done by the Home Mission Board are as follows:

Evangelism
Work Among Foreigners
Schools and Good-Will Centers
Work Among the Indians
Work Among the Negroes
Work Among the Deaf Mutes
Work Among the Soldiers and Seamen
Cuba and Panama
Mountain Mission Schools
Sanatorium, El Paso, Texas
Church Extension
Publicity

All of this is missionary work, the ultimate end in it all being to win the lost to Christ as Saviour and Lord.

4. *Foreign Missions.*

While we as Southern Baptists have not yet included in our Foreign Mission program all of the nations of the earth, at the same time we have been steadily expanding our Foreign Missionary enterprises and at the present time we are supporting missionaries in fourteen countries as follows: Africa, Argentina, Brazil, Chile, China, Hungary, Italy, Japan, Jugo-Slavia, Mexico, Palestine, Syria, Roumania, and Spain. Our Northern Baptist brethren are maintaining missionaries in practically all foreign countries not occupied by Southern Baptists.

Briefly stated, the method of Southern Baptists in prosecuting the work of Foreign Missions is done by preaching, teaching, healing (hospital work), and the distribution of literature, Bibles, pages from the Scriptures, papers and tracts. On some of our foreign fields we maintain primary schools, colleges, and seminaries. We also have publishing houses in which are printed in the native language Sunday school literature, books, denominational papers and B.Y.P.U. literature. All of these are proving to be effective agencies through which to reach lost people for Christ, and strengthen and develop

an intelligent and virile church membership and splendid native ministry.

Certainly, it should be our earnest prayer and determinate purpose to conduct our missionary affairs as Southern Baptists in such a way as to rehabilitate speedily our missionary enterprises, reinvigorate and unify all our forces for a forward movement in giving the gospel to the waiting nations beyond the seas, such as the world has never seen.

II. Ways and Means Employed in Our Sunday Schools to Acquaint Our People With Our World-Wide Missionary Program

Many agencies among Southern Baptists have done and are doing nobly in the way of teaching Missions in our churches. The chief among these agencies are our W.M.U's with their missionary programs and mission study classes; our B.Y.P.U's with their monthly missionary meetings and study courses; and our Laymen with their brotherhood organizations.

Co-operating with all these forces in our churches in a fine way, our Sunday schools are intelligently and earnestly working with a view of providing missionary instruction for the entire Sunday school membership in every Baptist church, acquainting them with our Southern Baptist World program and enlisting them to give of their means for carrying out this program. Let us see how this is being done.

1. *Through a Study of Missions as Set Out in Our Sunday School Lessons and Literature.*

We have just closed in our Uniform Lessons a six-months' study in the book of Acts on the life and missionary labors of the Apostle Paul, the greatest missionary of all times next to our Saviour. This experience in itself should be sufficient to enlist the life and the means of every Christian in the great business of missions. Regularly every few years we have this study provided for us by our Lesson Committee.

Also, lessons occur at intervals all along the way in our Uniform Lessons dealing specifically with missions, and practically every lesson we study has in it a missionary message and is susceptible of a missionary application.

Both in the Graded and Uniform Lessons missionary material is abundant, and simply and naturally the great subject may be approached and taught to pupils of every age and grade in the Sunday school.

In this connection concerning the elementary grades, Miss Willie Jean Stewart, one of our editors, says:

"In the Beginner department the missionary instruction is in the nature of the case informal and more or less indirect. Yet there is hardly a lesson in the two-year course that is not missionary in its outcome and does not provide for some form of missionary activity in its expression.

In the Primary department, likewise, there is much indirect teaching, and in addition there begins definite missionary instruction in the form of missionary lessons, missionary illustrations, missionary stories and missionary songs written into the teachers' quarterlies, the leaflets the children take home, and in the superintendent's manual and other books provided for her use. The expressional activities suggested with the lesson are more often than not of a missionary nature. This is true of both Graded and Uniform Lessons.

With the Junior, direct missionary teaching begins in earnest. In fully a third of the 216 lessons of the four-year Graded course there is definitely missionary emphasis. Eighty-seven missionary incidents, stories, songs, and poems are included in the pupils' quarterlies. In addition a wealth of material taken from mission fields is introduced by way of illustration, and a great many of the suggested expressional activities growing out of the lessons are missionary in their nature. The programs advocated by the Board suggest at least one missionary program in the department each month, and missionary songs, stories, Bible drills, poster suggestions

and exercises of a similar nature are provided for the superintendent's use."

The above applies with equal force to the Intermediate department in regard to both the Graded and Uniform Lessons.

2. *Special Missionary Days in Sunday School.*

Each year Southern Baptists observe two special missionary days in the Sunday school; Home and Foreign Mission Day, coming the last Sunday in March, and State Mission Day, coming the last Sunday in October. The regular Sunday school lessons for these days are displaced and an appropriate missionary lesson is selected. Attractive and elaborate programs are arranged and adapted to each department of the Sunday school, and are sent to every Sunday school in the Southern Baptist Convention. Also, letters are sent to the pastors of the churches and Sunday school superintendents setting out the aims and purposes of each of these days, explaining the plans and how to carry them out effectively. Abundant literature, consisting of suggestion leaflets, postcards, folders of music, recitation sheets, pledge cards, collection envelopes, placards, and elaborate and striking posters for publicity purposes, is also sent free to all the Sunday schools.

In addition to this, a missionary program is arranged for each Sunday in the month preceding the special day lesson and program. These programs are printed in *The Sunday School Builder* and Sunday schools are advised to use them instead of the regular program bearing on the lesson of the day where it is possible to do so.

At the close of the Special Day program each Sunday school is asked to take a special offering for State Missions, or Home and Foreign Missions as the case may be, thus making a practical and valuable application of the lesson that has been studied.

3. *Missionary Teaching Adherent in Operating the Unified Church Budget in the Sunday School.*

It is believed that a close study of chapter nine, "The Sunday School Functioning as a Church Financing

Agency," will convince one that this method of church financing would result speedily in producing a church membership fully informed and sympathetic with a world-wide missionary program.

It is readily seen that this method commits every Sunday school pupil and every church member to a world-wide missionary program. Of course, each one puts himself and his money into this program voluntarily. However, experience in operating this system of church finance convinces one that practically all the people welcome the opportunity to include in their offerings world-wide missions. They are glad to have a part in the spread of the gospel to the ends of the earth. Annually a publicity campaign of a month's duration in preparation for raising the budget affords an unmatched opportunity to acquaint the people with the matter of Stewardship and Missions and the obligation of each to participate in a worthy way in the budget. Then, again, the opportunity each week of making this offering knowing that a part of each of these weekly offerings goes to spread the gospel throughout the ends of the earth keeps the subject of missions ever before our eyes.

To our way of thinking, there has never been devised any method of mission study comparable to this, and eventually it will undoubtedly produce an informed church membership co-operating along all lines of missionary endeavor.

4. *A Wide Distribution and Use of Home and Foreign Fields.*

Certainly, the missionary journal, *Home and Foreign Fields,* ought to be read by every loyal Baptist. Its distribution by individual subscription should reach pastors, many laymen, and women who are interested in missions. However, if we are to interest and enlist in missions the majority of our adults and the thinking young people, the *Home and Foreign Fields* should find a wider distribution among our Baptist people than it now has. To this end, we suggest and urge that pastors and superintendents shall

see to it that this periodical is ordered along with the other Sunday school literature, a copy for each general and department officer, teacher and class officer at least in the Young People's and Adult departments. *Home and Foreign Fields* should be considered as much a piece of necessary Sunday school material as *The Sunday School Builder* and *The Teacher*. We agree with Dr. Dobbins that "the best investment a Sunday school could make would be to send *Home and Foreign Fields*, the missionary magazine of the Southern Baptist Convention, to each of its teachers and officers."

5. *Missionary Section in the Sunday School Library.*

We do not argue here that every Sunday school needs a worthwhile library. We simply state it as a fact. In every department Sunday school library, there should be a mission section with the books adapted to the needs of all the pupils in the Sunday school according to their grade. In non-department Sunday schools the library should be arranged in grades and naturally the books on missions would take their places along with the other books. All experience and observation teaches us that books on missions are among the most popular and are read with great pleasure and profit by children, young people and adults, alike.

Pastors, officers, and teachers should realize what a wonderful opportunity is afforded through the Sunday school library of disseminating missionary information throughout the entire Sunday school membership.

6. *The Use of Posters and Pictures in Teaching Missions in the Sunday School.*

Some statistician has said that we remember one-eighth of all we *hear*, five-eighths of all we *see* and seven-eighths of all we *do*. What a combination all these three might be in the teaching of missions in the Sunday school. Posters and pictures mean something to *see*, giving a visualization that makes real; further, they furnish that all-important *doing* to the group responsible for the making of them. There is a missionary message in every

Sunday school lesson, and posters made by the class become a project in the carrying out of the lesson learned. The search for material is a many-fold advantage to the pupil, leading him to become interested in the great mission causes and to come to feel a vital part of the wide Kingdom work.

One interesting project to young and old is the preparation of a series of posters of the missionaries, and their work, who are from one's own state.

Pastors, educational directors, general superintendents, department superintendents, and teachers need to get a new appreciation of the wonderful opportunity offered in this fertile Sunday school field to study the great subject of missions. They need to acquaint themselves fully with the scope of Southern Baptist missionary endeavor both as to the magnitude of the task and the practical provisions made for the accomplishment of this task. And with new zeal and determination we need to link up with Christ all our resources for the purpose of making his saving grace known to all men.

CHAPTER XII

THE SUNDAY SCHOOL FUNCTIONING AS AN AGENCY FOR THE PROMOTION OF THE BAPTIST SPIRIT

We believe that the world today needs the Baptist message as much as it ever did. As Baptist churches are necessarily the custodians of the Baptist message, we believe that instead of reducing the number of Baptist churches by consolidation and otherwise, more Baptist churches should be organized until in time there is one within easy reach of every human being on the habitable globe.

We believe that all the members of all these Baptist churches should be thoroughly instructed in all the doctrines held by Baptists until each and every one of them is a thoroughly informed and highly useful Christian and able to give a reason for the faith that is in him. And furthermore, not only should the members of Baptist churches be given the Baptist message but for Christ's sake and humanity's sake, the Baptist message should be proclaimed and the Baptist spirit promoted throughout the whole world. Let us consider some things that are vital in connection with the cultivation and promotion of the Baptist spirit. Let us first approach the subject from the negative point of view.

I. How the Baptist Spirit May Be Impaired or Destroyed

1. *By the Churches Neglecting the Doctrines of the New Testament.*

We can greatly impair if not destroy the Baptist spirit by keeping silent on the fundamental teachings of the

New Testament. The injunction in the Great Commission is "Teaching them to observe *all things* whatsoever I have commanded you." The Apostle Paul said, "For I have not shunned to declare unto you the *whole* counsel of God." Preachers, Sunday school teachers, and Baptist leaders generally are guilty of destroying the Baptist spirit when they remain silent on any of the great truths of the New Testament.

In this connection, Dr. J. B. Gambrell said: "It is to be observed that Christ joined spirit and truth. If we substitute platitudes and generalities and little sentimental nothings for the great doctrines of the Bible, the spirit will die. If one is to be a stalwart Christian of the New Testament order, he is to feel the solid rock of truth under his feet."

2. *By a Mistaken Idea of Christian Courtesy.*

Many Baptists like to mix with other denominations in everything that comes along, and in doing this they seem to think they are liberal and broad-minded. They accuse their brethren who refuse to line up with them in their inter-denominational affiliations with being "sectarian" and "narrow." Again quoting from Dr. Gambrell: "If Baptists mix with every sort of nondescript religious movements, substituting a kind of inter-denominational politics for the truth of God, they will lose all spirit for the truth as it is in Jesus Christ."

Certainly Baptists should be the most courteous and kindliest people in the world. However, they cannot sacrifice the truth as it is in Christ Jesus in order to be "nice" to others. Now let us consider:

II. How the Baptist Spirit May Be Promoted

1. *By Being Loyal to Christ.*

"Loyalty to Christ" is a great Baptist slogan. Baptists should be loyal to Christ in all things. Loyal to the person of Christ. Loyal to the Word of Christ. They must be baptized like Christ was baptized and obey Christ in all things.

Quoting from Dr. Gambrell once more: "We are talking these days much about unity. We can only have unity on the authority of Jesus Christ and his Word, and all the talk to the contrary is only leading to dismay. The world never went apart religiously until it quit the true center of unity. Now, the true Baptist spirit will stand loyally to the Word, which is the same as saying, loyalty to the authority of Jesus. The true spirit will not even consider compromise which affects the integrity of the Word. I see nothing around the whole horizon so ominous as the letting down on the part of some Baptists in the matter of loyalty to the Word of God."

2. *By Supporting and Maintaining our Educational Institutions.*

Baptists must maintain their theological seminaries and training schools which stand for the education and training of Baptist preachers, missionaries, and other denominational workers.

Likewise Baptists have a large number of schools and colleges for educating and training our Baptist boys and girls. All these schools should be liberally supported and others should be brought into being as the need arises. It will be a sad day for Baptists when our secondary schools, many of them belonging to our mountain school system, are discontinued for economy's sake or, forsooth, because they do not measure up to the standards imposed by the secular educational world.

Certainly Baptists will insist that their educational institutions shall foster the truth and that no man or woman shall be honored with a place on the faculty of any of these schools who is loose in any of the doctrines of the New Testament.

3. *By Whole-hearted Co-operation in all our Baptist Work.*

Southern Baptists have a great program for giving the whole gospel to the whole world, and one of the best ways to promote the Baptist spirit is for our people everywhere to co-operate with our Baptist agencies for

successfully carrying out this program. Once again we quote from Dr. Gambrell: "It is hard to think of a greater mistake than that which some of our brethren are making in that they contend ceaselessly for the doctrines and yet care little or nothing about the work. There is no better way to dissipate the spirit than to stagnate the work, and this lesson we learn from the Scriptures. It is against the whole scheme of revelation that there shall be any great spirit where there is not something going on as a result of the spirit. The Baptist spirit is certain to die where the Baptists are doing nothing in a practical way for the world."

In addition to the other agencies in Baptist churches for the purpose of promoting the Baptist spirit—the preaching of the gospel by the pastor, the missionary instruction and development in the W.M.U., the all-round training and development given the young people in the B.Y.P.U.—Baptists have in their Sunday schools an organization, already set up, of undreamed possibilities through which they may educate, train and indoctrinate their people in a marvelous way. Let us take a glance at two aspects of the situation.

III. The Sunday School Organization Practically Ideal for Doing This

1. *Consider the Officers and Teachers in the Sunday School.*

Here we have in the places of leadership in the Sunday school, each with definite assigned duties, a large group of the most consecrated and intelligent members of the churches willing and ready to follow the leadership of the pastor in any and every worth-while way he may direct. It is the ablest, the most powerful and most spiritually-minded of any group of workers in the churches.

In this group are the staunchest Baptists, the most energetic and consecrated church members, the best teachers and the wisest leaders. The select men from among the laymen are here; the most consecrated and

intelligent women from the W.M.U. are here; the leaders and most spiritual-minded of the young people from the B.Y.P.U. are also in this select group. Truly a mighty power to be used of God in the dissemination of the truth.

2. *Consider the Multitude of Pupils in the Sunday School.*

We also have in the Sunday school meeting each week, the greatest number of people that the churches can congregate at one time for any cause whatever. The purpose that brings this throng of Sunday school pupils together every Sunday morning is mainly for their improvement in heart and mind through worship and the study of the Bible. In this great throng of Sunday school pupils we have not only the members of Baptist churches and the children and young people whose parents are members, but also vast throngs of people who are not Baptists, many of them having no church affiliation or preference at all.

For the two reasons just stated, we repeat that the Sunday school is an ideal church agency for the promotion and cultivation of the Baptist spirit, and what is needed is for our Baptist leaders, pastors and Sunday school superintendents to enlarge their vision, increase the scope of their Sunday school perspective, and utilize effectively this powerful agency for the promotion of the Baptist spirit among the people. Let us study briefly how this may be done.

IV. Utilizing the Sunday School in the Cultivation and Promotion of the Baptist Spirit

In introducing this practical phase of the discussion we quote the following words from Dr. Van Ness: "Those of us who work especially in the Sunday school have great opportunities, and at the same time great problems. Just how far we shall continue in inter-denominational effort is the question before us. Just how much energy and strength we ought to put into Baptist Sunday school

work is not a question, but a condition. We shall all agree that we ought to do our very best, and do it at once. At the best we must fall far short of our ideals. The lesson question is now being considered. It is a more far-reaching question than most of our people suspect, and so it is the more difficult of solution. But one thing is certain—we have in the Sunday school of today the most perfect agency in the world for impressing ourselves as a denomination upon this and the coming generation. That the Sunday school ought to be used in some way for denominational upbuilding can hardly be a question. A denomination that does not care enough for its convictions to perpetuate them has no business being alive. It ought to get out of the way for those who do believe in something."

These words occurred in 1910 in the October number of *The Convention Teacher*. They are truly the words of a seer. However, it is doubtful if even Dr. Van Ness, when he wrote these words nearly twenty years ago, dreamed of the part that the Sunday school was to play in Baptist church life.

Let us see particularly in what way the Sunday school has been used, and may yet be used in a still greater way, for the promotion of the Baptist spirit.

1. *Through Distinctive Methods of Organization and Administration.*

A number of years previous to the occurrences noted above, the Sunday School Board began its field work by the election of B. W. Spilman as the first Sunday school field secretary of the Southern Baptist Convention. From time to time this field force has been increased by the election of other men to give themselves exclusively to the inauguration and promotion of methods of teacher training, Sunday school standardization, and methods of Sunday school administration.

Up to about twenty years ago practically all the methods of Sunday school organization and administration were inaugurated by inter-denominational Sunday school

leaders and handed down to the denominations, and Southern Baptists along with others were using these methods as best they could.

However, it was soon discovered by Southern Baptist Sunday school leaders that these methods of Sunday school work did not fit into our Baptist church life, the very genius of Baptist churches making it impossible for them to utilize the methods advocated and promoted by the Inter-Denominational Sunday School Association and used by other denominations. A complete change has been brought about and the methods of Sunday school organization and administration now in vogue in Southern Baptist churches are peculiar to Southern Baptists and are as distinctive as are their doctrines.

They are *our* methods. For the most part they were originated by Southern Baptist Sunday school workers, and certainly they have been developed to their present stage of usefulness and effectiveness by us.

These methods have grown out of actual experience. They have been stabilized and standardized. We have not changed our methods at every suggestion from outside sources no matter how important they may have appeared. We have given our standards and methods opportunity to demonstrate their work, which they have invariably done to our satisfaction when given a fair chance.

We have not been against a change in methods if by changing we could improve our work, but we have not been convinced that we could do this. Take for example the following principles and practices advocated and promoted by Southern Baptists in their Sunday school work:

The principle of church control.

The plans of grading and departmentization.

The plans for and methods of conducting the Weekly Teachers' Meeting.

The use of the Bible in class recitation.

The use of Baptist literature.

The Unified Service of teaching and worship.

The major emphasis on soul-winning.

The matter of providing specific training for officers and teachers.

The promotion and use of a system of records that honors the Sunday school as a Bible teaching agency which stands for more than attendance and a collection.

The promotion of the above principles and methods and the strict adherence to our own Sunday school affairs, as a denomination, are largely responsible for the success of Baptists in their Sunday school work. Another way in which the Baptist spirit may be cultivated and promoted through the Sunday school is:

2. *By Keeping the Bible at the Center.*

(1) *Bible centered lessons.* The present plan of Bible study set out in the Uniform Lessons is admirably adapted to the need of pupils in the Young People's and Adult departments especially, and are very finely adapted for use with our Intermediate boys and girls and even the Juniors. However, in most cases the Graded Lessons are best for the Juniors and usually are preferable for the Intermediates.

In our Graded Courses, all the lessons are Bible centered. The lessons provide a complete study of the Bible. All the subjects are Bible subjects, the lessons are built upon Bible texts and in the lesson treatment the teachings are adapted to meet the needs of the pupils at each stage of their development.

Certainly Baptists cannot afford to think even for one moment about substituting nature studies, biographical studies and pupil centered lessons for Bible centered lessons in any of the grades. What is needed is for Baptists to put the Bible central in all their Sunday school work. This we have done in the past and will continue to do until the end.

(2) *The Bible in the hands of the pupil.* In every way possible each Sunday school pupil above eight years old should be encouraged to bring his Bible to the Sunday school. There are two main reasons for this. First, to magnify the Bible as the textbook of the Sunday school;

second, that the pupil may be trained in the use of the Bible. Certainly, Baptists should not be ashamed of the Bible. No one should be ashamed to be seen on his way to Sunday school with a Bible in his hands. To be sure not with a view of display, but when we consider what the Bible has done for the world, and will continue to do for every one who will hide it away in his heart, it ill becomes us to neglect it or hesitate to give it its proper place in every way as the textbook of the Sunday school.

One first learns to love and reverence the Bible because it is the Word of God. If Sunday school pupils are ever trained in the use of the Bible, and if they learn to love the Bible as they should, each pupil must use his own Bible. No one can ever really become proficient in the use of Bibles kept in lockers or found lying on seats in the classroom. Each pupil should have a Bible of his own and take it to Sunday school.

(3) *The Bible used in the class under the direction of the teacher.* One of the main duties of the Sunday school teacher is to train his pupils in the use of the Bible in class recitation. Someone may raise objection to this on the ground that in secular school work pupils are not allowed to bring their textbooks to class or refer to them during recitation. This is true. However, the cases are altogether different. In secular school work pupils are compelled to master their lessons, and they have sufficient time for lesson preparation. They devote hours of time each day if necessary to each lesson.

In the case of the Sunday school lessons, all study is voluntary and only fragments of time at best are devoted to its study. Furthermore, not one Sunday school pupil in a hundred knows how to prepare properly the lessons. However, no matter how thorough the preparation may have been, the open Bible in the hands of both teacher and pupils adds interest and furnishes an ideal setting for a profitable season of real Bible study.

The Sunday school teacher should assist his pupils in the matter of lesson preparation by the assignment of

home study work made a week in advance. He should also see that each pupil owns a Bible and brings it to Sunday school, and then he should give him the opportunity to use it in class recitation.

3. *Through a Large Use of the Special Missionary Days in the Sunday School.*

One of the best ways for the promotion of the Baptist spirit is for our Baptist churches to observe the two special missionary days recommended by the Southern Baptist Convention and planned for by the Baptist Sunday School Board. These special programs should be used by all Southern Baptist Sunday schools, and a special offering taken on each occasion for the Unified Programs.

Only by a study of all of their missionary and benevolent enterprises and educational institutions can Baptists maintain the proper enthusiasm and spirit. There can be no spirited, intelligent co-operation without this study. These great special missionary days, if properly observed, will acquaint Baptist people with the true condition of a needy world, the scope and plan of Southern Baptists to meet these needs, and the results which have already been attained under divine favor.

4. *Keep People Informed.*

A Baptist church is a democracy and can function at its best only as all of the participants, both the leaders and those who follow, keep informed concerning the work. Above all people, Baptists cannot thrive on ignorance. Baptist leaders must study constantly, and as constantly keep their people studying all the phases of Baptist work.

(1) *Informed leaders.* Baptist preachers, deacons, Sunday school officers, B.Y.P.U. leaders, W.M.U. leaders, and Sunday school class leaders, should continuously study the whole Southern Baptist program. Not only study and keep informed about the Southern Baptist Co-operative Program as previously discussed, but also study every phase of the local work.

It is not enough for the pastor to know how to preach and lead the worship programs effectively, but all his work will be made easier if he acquires a working knowledge of every phase of the work of his church. In no other way will he be able to lead and give direction to the various activities in his church.

The deacons need to brush the cobwebs from their brains and, by a serious application of time and thought upon the activities of their church, secure a correct working knowledge of all these agencies. Partial knowledge is often dangerous. Pastor and deacons should know all there is to learn about the work of their churches.

Likewise, Sunday school leaders, W.M.U. leaders, and B.Y.P.U. leaders should be content with nothing less than a regular study of every phase of church work. First, they should master the duties of their own particular field; then, study all the other phases of the work.

For example, the Sunday school superintendent should not only keep informed concerning the work of the Sunday school as a whole, the duties of all the other officers as well as his own, but he should also inform himself about the work of the W.M.U. and the B.Y.P.U. as well. This is the only way in which the work of all the organizations and agencies in a Baptist church can be correlated and made to harmonize.

(2) *Informed participants.* It is easy for an uninformed person to be a Baptist, for when he finds Jesus as his Saviour, there is something that comes with this knowledge that makes him want to follow Jesus all the way. However, none but an informed Baptist can give the whole Baptist message proper expression. Just at this point the Baptist spirit is greatly impaired. There are literally hundreds of thousands of the rank and file in Southern Baptist churches not able to give proper expression to the Baptist message because they have not learned how to do this.

The task of Southern Baptist leaders is to inform this multitude of Baptist participants. All they need to

know about the work cannot be learned through the Sunday school, but a very large part may. The plans and methods for doing this are discussed in Chapter VI, this study, and may be used whenever the leaders will avail themselves of them.

The Baptist spirit is also the spirit of conquest. There is not one good reason why Southern Baptists should sound a low note. Take for example the progress made in Southern Baptist Sunday school work during the past twenty years; it reads like a romance, and should bring a thrill to every loyal Baptist heart. The progress made in W.M.U. and B.Y.P.U. work is equally thrilling.

QUESTIONS FOR REVIEW AND TEST

Chapter I

1. In the beginning what was the relation of the Sunday school to the church?
2. Why cannot the Sunday school be defined in a sentence?
3. Name six common erroneous impressions concerning the Sunday school.
4. What objection is there to calling the Sunday school the "teaching service," "a child of the church," or an auxiliary of the church? Why is each of these terms inadequate?
5. Mention four things necessary in properly relating the Sunday school to the church.
6. Name the eleven functions of the Sunday school which serve as a basis for the remainder of this study.

Chapter II

7. According to the author, what two-fold result comes from the adoption and proper use of the methods of Sunday school administration now being promoted by Southern Baptists?
8. Discuss in what ways the Sunday school is organized and operated for the benefit of the pupils.
9. Name the six things necessary in the development of the pupils individually.
10. Discuss the importance of lesson study; the pupil's part; the teacher's duty, and the arrangement of the classes.
11. Mention six characteristics of a real Bible teaching Sunday school.
12. What is meant by a Sunday school being well conducted?
13. In order to be a real Bible teacher, what three things are essential?
14. Discuss the work and responsibility of the officers in securing good teaching in the Sunday school.

Chapter III

15. Why are there so many idle church members? What is their greatest need in order to become useful?
16. Mention as many as seven gifts or talents possessed by the members of practically all Baptist churches.
17 Show how each of these gifts may be used in the Sunday school under the leadership of the pastor in blessing multitudes of people.
18. Tell how the officers, teachers, and class officers may be used by the pastor and superintendent in winning the lost pupils to Christ.

Chapter IV

19. What two aspects determine the size of the local territory of a Baptist church? What is meant by legitimate area?
20. Discuss two reasons why a church should know the number of available people for the Sunday school.
21. In addition to knowing the number of people available for the Sunday school, what other information should a church have concerning the people in the local field? Why?
22. Mention four methods in general use for securing the information discussed in this chapter. Discuss the value of each.
23. How may a church use the Sunday school organization to keep in constant and intimate touch with its field?

Chapter V

24. What is the attitude of people generally regarding their spiritual condition? Is this a new condition?
25. Mention three causes why people are careless and unconcerned about matters spiritual.
26. In what two ways may the Sunday school be used to help to remedy this condition?
27. How much greater is the pastor's obligation to take Christ to the people than that of the laymen?
28. Give the four-fold method of reaching people for the Sunday school through visitation.

Chapter VI

29. In what particular does B.Y.P.U. training and Sunday school training differ?

30. Tell about the kind of training church members need in order to do their work acceptably.
31. Give some illustrations showing why many refuse to study and prepare themselves for their specific duties as Christians.
32. Mention some characteristics of one who would be successful in training Christians for service. Give an illustration showing the importance of an institution training its own workers.
33. What two phases of training church members are discussed in this chapter? What main qualifications should one have who writes textbooks for training church members? Give illustrations.
34. Discuss the principle of practical laboratory methods for training Christians. Give three or more illustrations.
35. Mention two ways for the practical training of Sunday school workers. Give the four things suggested that may be best learned through the latter process.

Chapter VII

36. Give three reasons why people should attend the services of worship in large numbers.
37. Why is it important that church houses be in constant use?
38. Discuss the difference in the manner in which people were brought under the influence of the gospel message during the earthly ministry of Jesus and the apostles and the present time.
39. Mention the two classes of people in the preacher's audience. Discuss the effect of the gospel upon each.
40. What two men in the church are most responsible for the attendance of Sunday school pupils in the preaching service?
41. Mention and discuss two methods of getting them to attend the morning preaching service regularly.

Chapter VIII

42. Mention four methods or means utilized by many churches for winning the lost to Christ. Do these four things combined constitute an adequate soul-winning program for a Baptist church?

43. Mention three main characteristics of an adequate soul-winning program. Quote one Scripture showing that the New Testament method was constant and continuous.
44. What of the record of a church for winning lost people if the pastor is lacking in soul-winning zeal?
45. In what four ways should the pastor and Sunday school superintendent be linked together for winning lost people?
46. In winning the lost pupils, discuss the place and work of the department superintendents. The teachers. Class officers.
47. Should special appeals be made in the Sunday school? When should they be made? Who should make them?
48. Why does the morning preaching service offer an unexcelled opportunity for winning lost Sunday school pupils?
49. Discuss special seasons of "Training and Winning" as presented in this study.

Chapter IX

50. Give three causes why so many churches are in arrears for running expenses and missions.
51. What is essential for a church to keep free from debt and properly maintain itself financially?
52. Mention two things in general that a sound financial system will do for a church.
53. In particular, what six things would result if all Southern Baptists churches would adopt and correctly operate a sound financial system?
54. State seven marks of the Unified Church Budget operated by the church through its Sunday school organization.
55. Who should take the initiative and put on and direct the operation of the Budget?
56. Tell how to prepare for the inauguration and operation of the Unified Budget operated through the Sunday school.
57. Give the seven steps in putting on the Budget.
58. Discuss the importance of step eight in making the success of the inauguration of the Budget complete.
59. Mention five essential things in the successful operation of the Budget. Discuss each point briefly.
60. Discuss the word of caution sounded by the author.

Chapter X

61. Discuss the influence upon the spiritual development exacted by one's social habits and practices.
62. Tell of the opportunities for social contact offered at the morning preaching service. The evening preaching service. The mid-week prayer service.
63. In what way does the Sunday school lend itself to the promotion of the social life of the church?
64. Discuss the importance of having a director in charge of the church's social activities and mention some of his duties.
65. How does a good weekly teachers' meeting contribute to a friendly and brotherly spirit?
66. Name the types of socials that may be easily observed in non-department Sunday schools. In department Sunday schools.
67. Discuss the general Sunday school social. Department socials. Class and inter-class socials.

Chapter XI

68. Quote Acts 1:8 and show how the work of Southern Baptists is arranged to carry out specifically this command of Jesus.
69. Describe the local field of the churches. Show *why* and *how* the people may be reached.
70. Tell what is meant by State Missions. How promoted.
71. What of the importance of Home Missions? What field does it cover? What phases of work does it embrace?
72. Name the foreign countries in which Southern Baptists carry on mission work. State briefly the means and methods employed.
73 Show how Southern Baptists are educating and training their people in a world-wide missionary program through their Sunday schools.

Chapter XII

74. What of the need of the world at this time for the promotion of the Baptist message?
75. Mention two ways in which the Baptist spirit may be impaired and destroyed. What does Dr. Gambrell say about

"spirit and truth being joined"? What about the result of substituting inter-denominational politics for the truth?

76. In what three ways may the Baptist spirit be promoted? On what basis may we have unity? What specific requirement should Baptists make regarding the men and women who teach in our educational institutions ? What of the relation of the spirit and the work?
77. In what two ways does the Sunday school present an ideal opportunity for the promotion of the Baptist spirit?
78. What does Dr. Van Ness say about the Sunday school being a most perfect agency for Baptists impressing themselves as a denomination upon the world?
79. What can be said of Southern Baptist methods of Sunday school organization and administration in the matter of promoting the Baptist spirit?
80. What place do Southern Baptists give the Bible in their Sunday school work? In what three ways is this done?
81. In carrying out its divine mission as a democracy, what is the imperative two-fold need of a Baptist church?
82. How should pastors, deacons and other leaders respond to this need in a definite way?
83. What kind of Baptist church members are able to give expression to the whole Baptist message?
84. In what spirit should Southern Baptists face the future?

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